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Puritan Discipline Tracts.

AN EPISTLE
TO
THE TERRIBLE PRIESTS
OF THE
CONVOCATION HOUSE:

BY
MARTIN MAR-PRELATE, GENTLEMAN.

Re-printed from the Black Letter Edition,

WITH
AN INTRODUCTION AND NOTES.

Second Edition.

LONDON:
JOHN PETHERAM, 71, CHANCERY LANE.
1843.

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INTRODUCTION.

THE original, from which the following tract is reprinted, is a small quarto volume, in black letter, of 52 pages. There are several tracts which bear the general title of Martin Mar-Prelate, Martin Senior, Martin Junior, &c., but this, which is the "Epistle," and another, called the "Epitome," are frequently confounded together, arising probably from the similarity of appearance in the titles, the first paragraph in each being exactly alike, and the second very similar, though in other respects they differ; and, whereas the "Epistle" was printed "oversea," the "Epitome" (which is a continuation of the Epistle) was "Printed on the other hand of some of the Priests," both without date, though it must have been towards the end of 1588, which may be collected from several circumstances mentioned in the tracts themselves; and, from the appearance of the type, they were most probably printed by Richard Schilders, at Middleburgh, in Zealand. Another reason, perhaps, why these two tracts are so frequently confounded together, may arise from both having been written against the same work, namely, "Dr. John Bridges' Defence of the Government of the Church of England for Ecclesiastical Matters against a Treatise of Ecclesiastical Government," &c., a quarto of 1500 pages, the bulk of which, in more than one instance, appears to have excited Martin's spleen.

The authors of *Martin Mar-Prelate* were never discovered; it is, however, probable that John Penry, "the hot-headed Welshman," as his enemies called him, was the author. He confessedly wrote several works on behalf of the Puritan cause, and in 1593 suffered death for them.

In the following tract the reader will have an opportunity of judging of the manner in which the other works, announced in the *Prospectus*, (should sufficient encouragement be given to continue them,) will be published. In the text I have faithfully adhered to the original copy, both in orthography and punctuation; in the notes to the giving some few particulars for illustrating the allusions in the text. Although some of the words to be met with are now obsolete, the readers, into whose hands it will come, will hardly require a glossary of them. The same care in the text, and, I trust, even more attention in the notes, will be given to the subsequent publications.

In conclusion, I must disclaim any personal or politico-religious feelings in bringing once more before the world these curious productions of by-gone times. Personality and scurrility were used freely by the Martinists and their opponents; and however much it is to be wished that they had written with a gravity and decorum more suited to the object they had in view, I could only give that which I found, faithfully and unreservedly, and this I have done.

J. P.

London, Sept. 20th, 1842.

Oh read ouer D. Iohn Bridges, for it is a worthy worke :

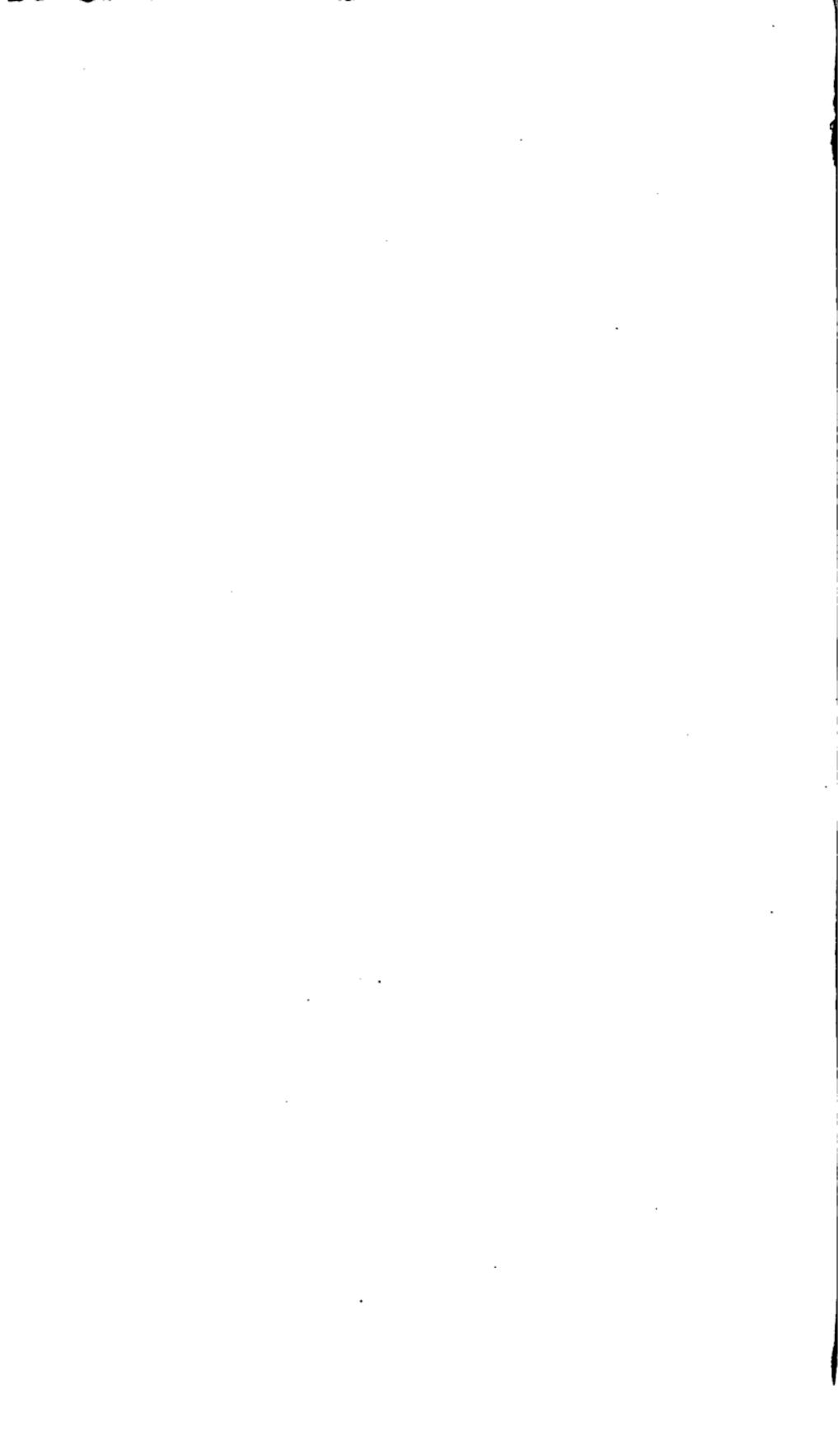
**Or an epitome of the
fyrste Booke of that right worshipfull vo-**

lume, written against the Puritanes, in the defence
of the noble cleargie, by as worshipfull a prieste, Iohn
Bridges, Presbyter, Priest or elder, doctor of Diuillitie,
and Deane of Sarum. Wherein the arguments
of the puritans are wisely prevented, that
when they come to answer M. Doctor,
they must needes say something
that hath bene spoken.

**Compiled for the behoofe and overthrow
of the Parsons, Fyckers, and Currats, that have lernt
their Catechismes, and are past grace : By the
reverend and worthie Martin Marprelate
gentleman, and dedicated to the
Confocationhouse.**

The Epitome is not yet published, but it shall
be when the Bishops are at conuenient leysure to
view the same. In the meane time, let them
be content with this learned Epistle.

Printed oversea, in Europe, within two fur-
longs of a Bounsing Priest, at the cost and
charges of M. Marprelate, gentleman.



TO THE

RIGHT PUISANTE, AND TERRIBLE PRIESTS,

MY CLEARGIE MASTERS OF THE CONFOCATION-HOUSE,
WHETHER FICKERS GENERALL, WORSHIPPULL PALTRIPOLITANE,
OR ANY OTHER OF THE HOLY LEAGUE OF SUBSCRIPTION :
THIS WORKE I RECOMMEND VNTO THEM WITH ALL MY HEART, WITH
A DESIRE TO SEE THEM ALL SO PROVIDED FOR ONE DAY,
AS I WOULD WISH, WHICH I PROMISE THEM
SHALL NOT BE AT ALL TO THEIR HURT.

RIGHT poysond, persecuting and terrible priests, the theame of mine Epistle, vnto your venerable masterdomes, is of two parts (and the Epitome of our brother Bridges his booke, shall come out speedily). First, most pitifully complayning, Martin Marprelate, &c. Seeondly, may it please your good worshipes, &c.

Most pitifully complayning therefore, you are to vnderstand, that D. Bridges hath written in your defence, a most senceles book, and I cannot very often at one breath come to a full point, when I read the same.

Againe, may it please you to giue me leaue to play the Duns for the nonce as well as he, otherwise dealing with master doctors booke, I cannot keepe *decorum personæ*. And may it please you, if I be too absurd in any place (either in this Epistle, or that Epitome) to ride to Sarum, and thanke his Deanship for it. Because I could not deal with his booke commendable according to order, vnles I should be sometimes tediously dunsticall and absurd. For I haue heard som cleargie men

"first. See Ha work for Loxley. p 43

say, that M. Bridges was a verie patch and a duns, when he was in Cambridg. And some say, sauing your reuerence that are Bb. that he is as very a knaue, and enemy vnto the sinceritie of religion, as any popish prelate in Rome. But the patche can doe the cause of sinceritie no hurt. Naye, he hath in this booke wonderfully graced the same by writing against it. For I haue hard some say, that whosoeuer will read his booke, shall as evidently see the goodnes of the cause of reformation, and the poore poore, poore nakednes of your gouernment, as almost in reading all master Cartwright's workes. This was a very great ouersight in his grace of Cant. to suffer such a booke to come out. For besides that an Archb. is very weakely defended by masse Deane, he hath also by this meanes prouoked many to write against his gracious fatherhood, who perhaps neuer ment to take pen in hand. And brother Bridges, mark what Martin tels you, you will shortly I hope haue twenty fistes about your eares more thē your own. Take heed of writing against Puritanes while you liue, yet they say that his grace woulde not haue the booke to be published, and if you marke, you you shall not finde seene and allowed in the title of the booke. Well fare old mother experiance yet, the burnt childe dreads the fire: his grace will cary to his graue I warrant you, the blowes which M. Cartwright gaue him in this cause: and therefore no maruell though he was loth to haue any other so banged as he himselfe was to his woe. Others say that Iohn Cant. ouersawe euery proofe. If he did, then he ouersaw many a

foule salecisme, many a senceles period, and far more slanders. Slanders my friends? I thinke so. For what will you say, if our brother Bridges, and our cosen Cosins, with manye others, haue had their grace of the Bb. *ad practicandum* in Flanders? Howe could their gouernment stand, vnles they should slander their brethren, and make her Maiestie beleue, that the Church gouernment prescribed in the worde, would ouerthrow her regiment, if it were receiued in our Church, and that the seekers of reformation, are a sort of Malcontents, and enemies vnto the state.

Item may it please your worthy worshipps, to receive this curteously to favour at my hand, without choller or laughing. For my L. of Winchester is very chollericke and peeuiish, so are his betters at Lambeth, and D. Cosins hath a very good grace in iesting, and I woulde he had a little more grace, and a handful or two more of learning, against he answer the Abstract next. Nay beleue me, it is inough for him to answere the Counterpoyson. And I am none of the malicious sectaries, wherof Iohn of London spake the last Lent, 1588. in his letters written to the Archdeacon of Essex, to forbid publike fastes. Ha, ha, D. Copcot are ye there, why do not you answere the confutation of your sermō at Pauls crosse? It is a shame for your grace Iohn of Cant. that Cartwrights booke haue bene now a dozen yeares almost vnanswered: you first prouoked him to write, and you first haue receiued the foyle. If you can answer those books, why do you suffer the Puritans to insult and reioyce at your silence. If you cannot,

why are you an Archb. He hath prooued the calling to be vnlawfull and Antichristian. You dare not stand to the defence of it. Now most pitifully complayneth, M. Marprelate, desireth you either to aunswere what hathe beene written against the gracelesnes of your Archbishoprick, or to giue ouer the same, and to be a meanes that no byshop in the land, be a Lord any more. I hope one day her Maiestie will either see that the L. Bb. prooue their calling lawfull by the word, or as Iohn of London prophesied saying, come downe you bishoppes from your thousands, and content you with your hundreds, let your diet be pristlike and not princelik, &c. quoth Iohn Elmar in his Harborow of faithful subiects. But I pray you B. Iohn dissolve this one question to your brother Martin: if this prophesie of yours come to passe in your dayes, who shal be B. of London? And will you not sweare as commonly you do, like a lewd swag, and say, by my faith, by my faith my masters, this geare goeth hard with us. Nowe may it please your grace with y^e rest of your worships, to procure that the Puritans may one day haue a free disputatiō with you, about y^e cōtrouersies of the Church, and if you be not set at a flat *non plus*, and quite ouerthrown, ile be a Lord B. my selfe: looke to your selues, I thinke you haue not long to raigne. Amen. And take heed brethren of your reuerend and learned brother, Martin Marprelate. For he meaneth in these reasons following I can tell you, to proue that you ought not to be maintained by the authoritie of the Magistrate, in any Christian commonwealth: Martin is

a shrewd fellow, and reasoneth thus. Those that are pettie popes and pettie Antichrists, ought not to be maintained in anie Christian commonwealth. But euerie Lord B. in England, as for illsample, Iohn of Cant. Iohn of London, Iohn Excetor, Iohn Rochester, Thomas of Winchester. The B. of Lincolne, of Worcester, of Peterborow, and to be briefe, all the Bb. in England, Wales, and Ireland, are pettie popes, and pettie Antichristes. Therefore no Lord B. (nowe I pray thee good Martin speake out, if euer thou diddest speake out, that hir Maiestie and the counsell may heare thee) is to be tollerated in any christian common welth: and therefore neither Iohn of Cant. Iohn of London, &c. are to be tollerated in any christian commonwelth.

What malapert knaues are these that cannot be content to stand by and here, but they must teach a gentleman how to speake.

What say you now brother Bridges is it good writing against Puritanes. Can you denie any part of your learned brother Martin his syllogisme. We denie your minor M. Marprelat say the Bb. and their associats. Yea my learned masters, are you good at that? what do you brethren? say me that againe? do you denie my minor? And that be all you can say, to denie L. Bb. to be pettie popes, turne me loose to the priests in y^t point, for I am olde suersvie at the prooфе of such matters, ile presently marre the fashion of their Lorships.

Looke the
doctors
booke, pag.
107. line 20.
and pag. 113.
line 13.

They are pettie popes, and pettie Antichrists, whosoever vsurpe the authority of pastors ouer them, who by the ordinance of God, are to bee vnder no pastors. For none but Antichristian popes and popelings euer

claimed this authoritie vnto themselues, especiallie when it was gainsaid, and accounted Antichristian, generally by the most Churches in the world. But our L. bishops vsurpe authoritie ouer those, who by the ordinance of God, are to be vnder no pastors, and that in such an age, as wherein this authoritie is gainsaid, and accounted Antichristian, generally by all the Churches in the world for y^e most part. Therefore our L. Bb. what sayest thou man, our L. bishoppes, (I say) as Iohn of Canterbury, Thomas of Winchester (I will spare Iohn of London for this time, for it may be he is at boules, and it is pitie to trouble my good brother, lest he should

M. Marpre-
late you put
the question
in the con-
clusion of
your syllo-
gisme.

sweare too bad) my reuerend prelate of Litch-
fielde, with the rest of that swinische rable,
more than
prelates, intollerable withstanders of reform-
ation, enemies of the gospell, and most
couetous wretched priests.

This is a pretie matter, y^t standers by, must be so busie in other mens games: why sawceboxes must you be pratling? you are as mannerly as bishops, in meddling with that you haue nothing to doe, as they do in taking vpon them ciuill offices. I thinke for any maners either they or you haue, that you were brought up in Bridewell. But it is well that since you last interrupted me (for now this is the second time) you seeme to haue lernt your *Cato de moribus* in that you keepe your selues on the margent. Woulde you be answered? Then you must know, that I haue set downe nothing but the trueth in the conclusion, and the syllogismes are mine owne,

I may do what I will with them, and thus holde you content. But what say you my horned masters of the Confocation house? you denie my minor againe I know. And thus I prooue it. First

That our Prelates vsurpe their authoritie.

They vsurpe their authoritie, who violently and vnlawfully, retaine those vnder their gouernment, that both woulde and ought (if they might) to shake of that yoke wherewith they are kept vnder. But our Lord bishops retaine such (namely other pastors) and vnlawfully vnder their yoke, who both woulde and ought to reiect the same. For all the pastors in the land, that deserue the names of pastors, are against their wil vnder the bishops iurisdictions. And they are vnlawfully detained by them, because no pastor can be lawfully kept vnder the pastoral (I meane not the ciuill) authoritie of any one man. Therfore our Bb. and proud popish, presumptuous, profane, paultrie, pestilent and pernicious prelates, bishop of Hereforde and all: are first vsurpers to beginne the matter withall.

Secondly

Our Prelates claime this authoritie ouer those, who by the ordinance of God, are to be vnder no Pastors.

That is, they claime pastorall authoritie ouer other ministers and pastors, who by the ordinaunce of God, are appointed to be pastors and shepheards to feede others, and not sheep, or such as are to haue shepheards, by whō they are to be fedd and ouerseene: whiche authoritie the bishops claime vnto themselues. For they say that they are pastors of al the pastors

within their dioces. And take this of M. Marprelates worde, that there is no pastor of pastors, but he is a pope. For who but a pope will claime this authoritie. Thirdly,

This authoritie of our L. Bb. in England, is accounted Antichristian of the most Churches in the worlde.

As of the Heluetian, the Scottish, French, Bohemian, and the Churches of the low countries, the Churches of Polonia, Denmarke, within the dominions of the Count Palatine, of the Churches in Saxonie, and Sweuia, &c. which you shall see evidently proued in the Harmonie of the Confessions of all those Churches, Section the eleuenth. Which Harmonie, was translated and printed by that puritan Cambrdg printer, Thomas Thomas. And although the booke came out by publike authoritie, yet by your leaue the Bishops haue called them in, as things against their state. And trust me, his grace will owe that puritane printer as good a turne, as hee paide vnto Robert Walde-graue for his sawciness in printing my frend and deare brother Diotrephe his Dialogue. Well frend Thomas I warne you before hand, looke to your selfe.

And now brethren byshops, if you wil not beleue me, I wil set down the very words of the French confession, contayned page 359. of the Harmonie. We beleue (saith the confession, art 30.) that all true pastors, in what place soeuer they be placed, haue the same, and equall authority among theselues, giuen vnto them vnder Iesus Christ the onely head, and the chiefe alone vniuersal bishop: and that therefore it is not

lawfull for anye Churche to challenge vnto it selfe, dominion or soueraignty ouer any other. What an horrible heresie is this, wil some say, why ? gentle Martin, is it possible y^t these words of the French confession should be true ? is it possible that there ought to be an equallity betweene his Grace and the Deane of Sarum, or som other hedge priest : Martin saith it ought be so, why then Martin if it shoulde be so, howe will the byshops satisfie the reader in this poynt ?

Alas simple fellow whatsoeuer thou art, I At a dead
lift well fare
a good glose. perceiue thou dost not mark the words of the

confession : My good brethren haue long since taken order for this geare : For the Confession doth not say that all Pastors, but that all true Pastors, and all Pastors that are vnder Iesus Christ, are of equall authority. So that all men see that my brethren, which are neyther true Pastors, nor I feare me vnder Jesus Christ, ar not to be of equall authority. And because this doth not touch them, I will end this whole learned discourse with the words of Pope Gregorie, vnto Iohn bishop of Constantinople (for I haue red somthing in my dayes) which words you shall finde in our owne Englishe Confession, written by a bish. page 361. of the Harmony. The Popes words be these, " He is also the king of pride, he is Lucifer, which preferreth himself before his brethren, he hath forsaken the fayth, and is the forerunner of Antichrist." Put the case
that my Lord
of Canter-
bury is such
a one. And haue not I quited my selfe like a man, and dealt very valiantly, in prouing that my lerned brethren the L. bishops ought not to be in any christian

common wealth, because they are pettie Popes, and pettie Antichristes. But what doe you say, if by this lustie syllogisme of mine owne making, I proue the Popes once more for recreations sake.

Whosoeuer therefore clayme vnto themselues pastorall

Why Mar- authoritie ouer those Christians, with whome
tin, what they cannot possiblie at any time altogether
meanest thou? Cer- in the same congregation sanctifie the Sab-
tainly an both: they are vsurping prelats, Popes and
thou takest that course pettie Antichristes: For did you euer here of
but a while, thou wilt set anye but of Popes and dumb ministers, that
thy good brethren at woulde challenge the authority of Pastors
their wits end. ouer those Christians, vnto whom they could
not possiblie on the Sabbaths discharge the dutie of
pastors: But our L. Bb. challenge vnto themselues
pastorall authoritie ouer them, vnto whom they cannot
possiblie on the Sabbath, discharge the duty of Pastors,
vz. ouer people inhabiting diuers shires distant asunder,
with whom, gathered together on the Sabbath, they
cannot by order of nature, performe any dutie of Pas-
tors: Therefore all the L. Bishops in England, Ireland
and Wales (and for the good wil I beare to the reue-
rende brethren, I will speake as loud as euer I can) All
our L. Bb. I saye, are pettie Popes, and pettie vsurping
Antichristes, and I thinke if they will still continue to
be so, that they will breed yong Popes and Anti-
christes: *per consequens*, neyther they nor theyr broode,
are to be tollerated in any Christian common wealth,
quoth Martin Marprelate. There is my judgment of
you brethren, make y^e most of it, I hope it will neuer

be worth a byshopricke vnto you : reply when you dare, you shall haue as good as you bring. And if you durst but dispute with my worship in these poynts, I doubt not but you should be sent home by weeping crosse. I wold wish you my venerable masters for all that, to answere my resons, or out of doubt you will prooue pettie Antichristes, Your corner caps and tippets will do nothing in this poynt.

Most pitifully complayneth, Martin Marprelate, vnto your honorable masterships, that certayn theeues, hauing stolne from dyars in Thames streat, as much cloth as came to 30. pound, did hide the sayd cloth in Fulham, which is a place within the territories of the Lord dumbe Iohn, who by occupation is Lord Bish. of London : The theeues were apprehended, the cloth came within your clouches Don Iohn of London, and al is fish that comes to the net with your good honor. The theeues being taken, the dyars came to challenge their cloth : Iohn London the bishop, said it was his owne, because it was taken within his owne Lordship. But sayth he, if the cloth be yours, let the law go vpon the theeues, and then ile talke farther with you : wel, one or two of the theeues were executed, and at their deathes confessed that to be the cloth which the bishop had, but the dyars coulde not get their cloth, nor cannot vnto this day, no though one of their honors wrote vnto him to restore the cloth vnto the poore men. What reason were it he should giue thē their own, as though he could not tell how to put it vnto good uses as well as the right owners. It is very good blew, and so would

serue well for the liueries of his men, and it was good
greene, fit to make quishions and couerings for tables.
Brother London, you were best to make restitution, it
is playne theft and horrible oppression: Boner would
haue blusht, to haue bene taken with the like fact.
The popish sort your brethren, will commend this vnto
posteritie by writing assure your selfe. The dyars
names are Baughin, Swan and Price: They dwell at

My booke
shall come
with a wit-
ness before
the high
commission. I haue set downe the mens names and the
the old swan in Thames streat, I warrant you
Martin will be found no lyar, he bringeth in
nothing without testimonie. And therefore
places of their aboade, y^t you of this conspiration house
may finde out this slander of trueth, against the L. of
good London. It was not therefore for nothing (Iohn
of London I perceiue) that Mistris Lawson the shrew at
Pauls gate, and enemie to all dumb dogs and tyrannicall
Prelates in the land: bad you throw downe your selfe
at hir Maiesties feet, acknowledging your selfe to be
vnsauory salt, and to craue pardon of her highnes, be-
cause you had so long deceived her and her people:
You might well ynochough craue pardon for your theft, for
Martin wil stand to it, that the detayning of the mens
cloth is plain theft.

Riddle me a riddle what is that, his grace threatened
to send Mistris Lawson to Bridewell, because she shewed
the good father D. Perne, a way how to get his name
out of the booke of Martyrs, where the turnecoat is
canonized for burning Bucers bones: Dame Lawson
aunswered, that she was an honest Citizens wife, a man

well knownen, and therefore bad his Grace an he would, send his uncle Shorie thither. Ha ha ha: Now good your grace you shall haue small gaynes in meddling with Margrete Lawson I can tell you. For if she be cited before *Tarquinus Superbus* D. Stanop, she will desire him to deal as fauorablie with her in that cause, as he would with Mistris Blackwell, tse tse tse, wil it neuer be better with you mistris Lawson.

Sohow, brother Bridges, when wil you answere the booke intituled, an answere to Bridges his slanders: nay I thinke you had more need to gather a beneuolence among the Cleargie, to pay Charde toward the printing of your booke, or els labour to his grace to get him another protection, for men wil giue no mony for your book, vnles it be to stop mustard pots, as your brother Cosins answer to the Abstract did. You haue bin a worthy writer as they say of a long time, your first book was a proper Enterlude, called Gammar Gurtons needle. But I thinke that this trifle, which sheweth the author to haue had some witte and inuention in him, was none of your doing: Because your bookes seeme to proceede from the braynes of a woodcocke, as hauing neyther wit nor learning. Secondly, you haue to your mediocritie written against the Papists: And since that time, you haue written a sheete in rime, of all the names attributed vnto the Lorde in the Bible, a worthy monumēnt: what hath the hedge priest my brother written anye more? O is, I crye him mercy, he hath written this great volume which now I haue in hand against his brethren. The qualities of this booke are many, M. D.

heweth himselfe to be very skilfull in the learning of *ob* and *Sol*, if euer you red olde Fa-Briccot upon Aristotle: M. Deanes manner of writing and his, are not much vnlike, Doctor Terence of Oxforde and this Doctor, may be neere of kindred for their learning. There bee periods in this learned booke of great reason, though altogether without sence. I will giue you a proof or two, page 441. "And although" (sayth the Doctor) "Paul afterward, 1 Cor. 1. 14. mentioning this Sosthenes, Crispus, term him not there, the archgouernour of the Iewes Synagogue, yet as it farther and not Crispus was one of the 72. Disci- appeareth, Acts 18. 17. by Sosthenes, who ples. was long before a faythfull Christian, and as some alledge out of Eusebius lib. 1. cap. 13. he was also one of the 72. Disciples chosen by Christ."

Fleering, ieering, leering: there is at all no sence in this period. For the words (yet afterward) vnto the ende, M. D. minde was so set vpon a byshopricke, that he brought nothing concerning Crispus to aunswere the word (yet) Therefore I will helpe my reuerende brother to make the sentence in this sort. And although, &c. yet afterwarde my learned brother, D. Yong, Bish. of Rochester, hauing the presentation of a benefice in his hand, presented himselfe thereunto, euen of meere good-wil. I Iohn of Rochester, present Iohn Young quoth the bishop. Nowe iudge you good readers, whether Martin sayth not true, that there is too much couzenage now a dayes among the cleargie men.

This sentence following of M. Deanes, hath as good sence as the former, page 655. The D. citeth these

wordes out of the learned Discourse. "God graunt that in steede of ordinarye formes of prayers, wee may haue preaching in all places." And in steede of Amen, God forbidd saye I, quoth the Doctor, with another prayer to the contrarye, (nowe marke my masters, whether you can finde anye sence in this contrarye prayer, for I assure you reuerende Martin can find none) "if it be his good will not so much (good lord) to pun-
nish vs, that this our brethrens prayer should be graunted." If this be a senceles kind of writing, I would there were neuer a Lord bishop in England.

See the 8. b. 1. h. 49, &c.
These be the
D. owne
words.

And lerned brother Bridges, a man might almost run himselfe out of breath before he could come to a full point in many places in your booke, page 69. line 3. speaking of the extraordinarye giftes in the Apostles time, you haue this sweete learning. "Yea some of them haue for a great part of the time, continued euen till our times, and yet continue, as the operation of great workes, or if they meane miracles, which were not ordinary no not in that extraordinary time, and as the hipo-
crites had them, so might and had diuers of the papists, and yet their cause neuer the better, and the like may we say of the gift of speking with tongs, which haue not bin with studie before learned, as Anthonie, &c. and diuers also among the ancient fathers, and some among the papists, and some among vs, haue not bene destitute of the giftes of prophesying, and much more may I saye this of the gift of healing, for none of those giftes or graces

*who who !
Dean take
breath and
then to it
againe.*

giuen then or since, or yet to men infer the grace of Gods election to be of necessitie to salvation."

Here is a good matter deliuered in as good Grammaticall words: But what say you if M. Do. can prooue that Peter was prince of the Apostles? That is popery

Both these
poynts are
set down
page 448.
line 3.

(quoth Martin) to begin withal. Nay but what say you if he proueth that one priest among the residue, may haue a lawfull superiour authoritie ouer the vniuersall bodye of

the Church, is not this plaine treason? Is forsooth, if a puritane had written it: But Mas Deane of Sarum that wrote these things, is a man that fauoreth bishops, a nonresident, one that will not sticke to play a game at Cards, and sweare by his trothe: and therefore he may write against the puritans what he will, his grace of Canterbury will giue a verye Catholike exposition thereof. This geare mayntaineth the crowne of Canterbury, and what matter is it though hee write for the mainte-naunce thereof, all the treason in the world. It wil neuer come vnto hir Maiesties eare, as my friend Tertullus in the poore Dialogue that the bishops lately burned hath set downe. His grace is able to salue the matter well inough: yea my brother Bridges himselfe can aunswere this poynt. For hee hath written otherwise, page 288. line 26. in these wordes: "Neither is all gouernment taken away from all, though a moderate superior gouernment be giuen of all to some, and not yet of all in all the Churche to one, but to one ouer some in seuerall and particular Churches." The Deane wil say, that concerning the superioritie of bishops this

is the meaning. As concerning the treason, written page 448. it may be the foxe D. Perne, who helped him as they say, to make this worthy volume, was the author of it.

Now brethren, if any of you that are of the Confocation house, would knowe howe I can prooue M. Deane to haue written flatt treason, page 448. as I haue before set downe: draw neere, and with your patience I will prooue it so, that M. Deane will stand to his owne words, which I care not if they be sett downe: page 448. line 3. Thus you shall read, " Doth S. Peter then forbid that any one Elder should haue and exercise any superior gouernment ouer the cleargie," vnderstanding the cleargie in this sence, " if he doth not but alloweth it, and his selfe practized it: thē howsoeuer both the name, both of gouerning and cleargy may be abused, the matter is cleare, that one priest or elder among the residue, may haue a superior authority ouer the cleargie, that is, ouer all the vniuersall bodie of the church, in euery particular or seuerall congregation, and so not only ouer the people, but also ouer the whol order of ministers."

I commend thee
yet good D.
for thy good
English
tongue.

Cleare
quoth he,
yea who will
make any
question
thereof.

Would your worships knowe howe I can shew and conuince my brother Bridges, to haue set downe flat treason in the former words, Then haue at you Deane.

1. It is treason to affirme her Maiestie to be an infidell or not to be contayned in the bodie of the Church. 2. It is treason to saye that one priest or elder, may haue a lawfull superiour

Looke Stat.
13. Eliza-
beth.

authoritie ouer hir Maiestie. Take your spectacles then, and spell your owne words, and you shall finde that you haue affirmed eyther of these 2. poynts. For you affirme that a priest may haue a lawfull superior authoritie ouer the vniuersall bodie of the Churche. And you dare not denie her Maiestie to bee contayned within the vniuersall bodie of the Church. Therefore to helpe you to spell your conclusion, you haue written treason, if you will be as good as your writing: your learned frend Martin (for no brother M. Deane if you be a traytor) would not mistake you, and therefore say what you can for your selfe: you meane not that this priest shalbe ouer all the church: do you? but howe shall we knowe that? forsooth because you saye that this superioritie must be in euery particular or seuerall congregation. Is this your aunswere brother Iohn? why what sence is there in these words? One priest may haue a superior authoritie ouer the vniuersall body of the Church, in euery particular or seuerall congrega-
tion? The vniuersal bodie of the Church, is now be-
come a particular or seuerall congregation with you? And in good earnest Deane Iohn, tell me howe many orders of ministers be there in a particular cōgregation? For there must bee orders of ministers in the congrega-
tion, where you meane this bounsing priest should haue his superioritie, and because this cannot be in seuerall and particular congregations: therefore you can-
not meane by these words, ouer the vniuersall bodye of the Church, any other thing, then the whole Church militant: But you would mende your answere? And

say that this superior priest must be an Englishe priest and no forrainer: As for ilsample, his grace ^{A good il-} of Canterbury is an English priest. Do you ^{sample.} meane then, that his grace should be this superior priest, who by Sir Peters allowaunce may haue a lawfull superior authoritie ouer the vniuersall <sup>Sir Peter
neuer allow-
ed this.</sup> bodie of the Churche? Truely I doe not meane so. And good now, do not abuse his graces worship in this sort, by making him a Pope. Be it you meane this hie priest should be no stranger, yet your treason is as great or greater. For you will haue her Maiesty to be subiect vnto her owne subiect and ^{Lent} seruant. And if it be treason to say that the Pope, who hath princes and Cardinalls for his seruants, being far better than were Iohn with his Canterburyesse, may haue a lawfull superior authoritie ouer her Maiesty, as one being contained with in the vniuersall bodie of the Church: is it not much more trayterous to say, that an Englishe vassall may haue this authoritie ouer his Soueraigne. And brother Iohn, did Sir Peter his selfe in deede practize this authoritie? whie what a priest was he? Did he alow others to haue this authority. Truly this is more then euer I knew til now. Yet notwithstanding, I thinke he neuer wore corner cap and tippet in all his life, nor yet euer subscribed to my Lord of Canterbury his articles: Now the question is, whom Sir Peter his selfe nowe alloweth to be this bouncing priest? the Pope of Rome yea or no? No in no case, for that is against the statute. For will my brother Bridges saye that the <sup>Here be
those that
can be bar-
barous as
well as
masse
Deane.</sup>

Pope may haue a lawfull superior authoritie ouer his Grace of Canterbury? Ile never beleue him though he saye so. Neyther will I saye that his Grace is an Infidell, (nor yet sweare that he is much better) and therefore M. Deane meaneth not that the Pope shoulde bee this highe Priest. No brother Martin (quoth M. Deane) you saye true, I meane not that the Pope is this priest of Sir Peter. And I haue many reasons why I shoulde denie him this authoritie. First he is a massemonger, that is, a professed idolater. 2. He weareth a triple crowne, so doth not my Lorde of Canterbury. 3. He hath his seat in Romish Babylon in Rome within Italie: you know y^e nomber 666. in the Reuelation signifieth *Latentios*, that is, the man of Rome, or *Ecclesia Italike*, the Italian church. Lastly, he must haue men to kisse his toes, and must be carried vpon mens shulders, and must haue princes and kings to attend vpon him, which sheweth his horrible pride. Sir Peters vniuersall priest and mine, shalbe no such priest I trow, ka Mas Doctor. No shall not Doctor Iohn, I con thee thank. Then thy vniuersall priest, 1. must be no idolator, 2. must be no proude priest, and haue never a triple crowne (and yet I hope he may weare as braue a sattin gowne as my Lord of Winchester weareth, and be as cholericke as he) 3. he must haue his seat out of Italie, as for fashion sake, at *Lambehit Hippo*, &c. but at Rome in no case. If I should examine these properties, I thinke some of them, if not all, haue bene accidents vnto English priests. For how many Bb. are there in England, which haue

His grace shall never get me to sweare against my conscience.

not either said masse, or helped the priest to say masse or bene present at it? As for the triple crowne, Pope Ioan the English harlot hath woon it: So did Vrbane the 5. an English man. And concerning pride, I hope that our Bb. nowe liuing, haue to their mediocritie taken order, that some Popes may be inferior vnto them, as for ilsample, his Canterburynesse, &c. And I cannot see how the planting of the chaire in Rome anye more then Canterbury, can make a Pope. Seeing that Clement the 5. Iohn 22. Benedict 12. and all other Popes, from the yeare 1306. vnto 1375. sate not in Rome, but for the most part at Avinion in Fraunce. But notwithstanding all this, out of your meaning masse D. such a simple ingram man as I am, in these poynts, of vniuersall superior priests, I finde three differences betweene my L. of Peterborough, or any other our high priests in England, and the Popes holines: and 3. impediments to hinder the Pope from being Sir Peters high priest and yours, vz. his idolatrie, 2. his triple crowne, 3. his seat at Rome. But if Hildebrande Pope of Rome, had beene a professor of the trueth (as his grace Doctor turnecoats (Perne I shoulde saye) scholler is) had worne no triple crowne, had bene Archbishop of Canterbury (and I think we haue had Hildebrands there ere nowe) then he might by the iudgement of the learned Bridges, and the allowance of that Peter, which his selfe practized that authoritie, haue a lawful superior authority ouer the vniuersal bodie of the Church. And what a worthy Canterbury Pope had this bin, to be called my Lords grease? Thus you see Brother Bridges,

M. Marprelate an please him, is able to make a yonger brother of you: he hath before proued, that if euer you be Archb. of Canterbury (for you wrote this foule heape against the holy Discipline of Christ, (as Whitgift did the like) in hope to bee the next Pope of Lambeth) that then you shalbe a pettie Pope, and a pettie Antichrist: Nay he hath proued you to haue deserued a cawdell of Hempseed, and a playster of neckweed, as weel as some of your brethren the papists. And now brother Bridges once again, is it good wrting against the Puritans. Take me at my word, vnlesse you answere the former poynt of Antichristianisme, and this of treason, I will neuer write again to my bre[thren] the Bb. but as to vsurpers and Antichristes, and I shall take you for no better then an enemie to her Maiesties Supremacie. And because you haue taken vpon you to defend L. Bb. though you be as very a sot as euer liued, (outcept dumb Iohn of London againe) yet you shall answere my reasons, or else I will so course you, as you were neuer coursed since you were a Symonical Deane, you shall not deale with my worshipp, as Iohn with his Canterburynesse did with Thomas Cartwright, whiche Iohn, left the cause you defend in the plaine field, and for shame threw downe his weapons with a desperate purpose to runne away, and leaue the cause, as he like a coward hath done: For this dozen yeares we neuer saw any thing of his in printe for the defence of his cause, and poore M. Cartwright doth content himselfe with the victorie, which the other will not (though in deed he hath by his silence) seeme to grant. But

I will not be this vsed at your hands, for vnlesse you
 answere me, or confesse (and that in print) Ha, prieste
ile bang you,
or else neuer
trust me.
 that all L. Bb. in England, Wales, Ireland,
 yea and Scotlande to, are pettie popes, and
 plaine vsurpers, and pettie Antichristes: Ile kindle such
 a fire in the holes of these foxes, as shall neuer be
 quenched as long as there is a L. B. in England. And
 who but the worthie Martin can doe so valiantly. Page
 560. master Deane bringeth in Aretius, to proue that
 kneeling at the communion is not offensiue. And how
 is the argument concluded think you? for sooth euen
 thus. Aretius saith, that in Berne they receiue the com-
 muniō sitting or standing: therefore saith my brother
 Bridges, kneeling at the communion is not vnlawfull.
 I maruell whether he was not hatched in a goose nest,
 that would thus conclude.

In another place, page 226. or thereabouts, he prooueth
 that one man may haue two spirituall liuings, My brother
Brodes
nowe rea-
soneth in
good earnest
for nonresi-
dents.
 because the puritans themselues saye, that one
 charge may haue two ministers, to wit, a
 Pastor and a Doctor. And these be some of
 the good profes whereby our established go-
 uernment is vphelde.

It would make a man laugh, to see how many trickes
 the Doctor hath to coosen the sielie puritans in his book,
 he can now and then without any noyse, Whatacraf-
tie knaue is
masse
Deane.
 alleadge an author clean against himselfe,
 and I warrant you, wipe his mouth cleanly,
 and looke another way, as though it had not bene he.
 I haue laught as though I had bene tickled, to see with

what sleight he can throw in a popish reason, and who sawe him? And with what art, he can conuaye himselfe from the question, and goe to another matter? it is wonderfull to thinke. But what would not a Deane do to get a bishoppricke? In this one poynt, for sparing labour he is to bee admired, that he hath set downe vnder his owne name, those things which (to speak as I think) he neuer wrote himselfe. So let the puritans aunswere when they will, he hath so much of other mens helpes, and such contrarieties in this book, that when they bring one thing against him out of his owne writings, he wil bring another place out of the sayd booke, flat contrary to that, and say that the latter is his, and not the former. For the former, it may bee, was some other friends, not so fullie seen in the cause, as presbyter Iohn Bridges was. The reason of these contrarieties was uery expedient: because many had a hand in the worke, euery man wrote his own minde, and masse doctor ioyned the whole together.

Nowe forasmuch as he hath playd the worthy worke-man, I will bestow an Epitaph vpon his graue when he dyeth, which is thus:

“Here lies Iohn Bridges, a worthie Presbyter he was.”

But what if he be a B. before he die? what brethren? doe you not thinke that I haue two strings to my bow, is vs haue I, and thus I sing, if he chance to be a bishop.

“Here lies Iohn Bridges late Bishop, friend to the Papa.”

I care not an I now leaue masse Deanes worship, and be eloquent once in my dayes: yet brother Bridges, a worde or two more with you, ere we depart, I praye you where may a mā buie such another gelding, and borow such another hundred poundes, as you bestowed vpon your good patron Sir Edward Horsey, for his good worde in helping you to your Deanry: go to, go to, I perceiue you will prooue a goose. Deale closeliar for shame the next time: must I needs come to the knoledge of these things? What if I should report abroad, that cleargie men come vnto their promotions by Simonie? haue not you giuen me iuste cause? I thinke Simonie be the bishops lacky. Tarleton tooke him not long since in Don Iohn of Londons cellor.

Well nowe to mine eloquence, for I can doe it I tell you. Who made the porter of his gate a dumb minister? Dumbe Iohn of London. Who abuseth her Majesties subiects, in vrging them to subscribe contrary to lawe? Iohn of London. Who abuseth the high commission, as much as any? Iohn London, (and D. Stanop to) Whoe bound an Essex minister, in 200.l. to weare the surplice on Easter day last? Iohn London. Who hath cut downe the Elmes Ile make
you weary of
it dumbe
John, ex-
cept you
leaue perse-
cuting. at Fulham? Iohn London. Who is a carnall defender of the breache of the Sabbath in all the places of his abode? Iohn London. Who forbiddeth men to humble themselues in fasting and prayer before the Lorde, and then can say vnto the preachers, now you were best to tell the people, that we forbidd fastes? Iohn London. Who goeth to bowles

vpon the Sabbath ? Dumbe dunsticall Iohn of good London, hath done all this. I will for this time leaue this figure, and tell your venerable masterdomes a tale worth the hearing : I had it at the second hand : if he that tolde it me, added any thing, I do not commende him, but I forgiue him : The matter is this. A man dying in Fulham, made one of the bishopp of Londons men his executor. The man had bequeathed certaine Legacies vnto a poore shephearde in the towne. The shephearde could get nothing of the bishops man, and therefore made his mone vnto a gentleman of Fulham, that belongeth to the court of requests. The gentlemans name is M. Madox. The poore mans case came to bee tryed in the court of Requestes. The B. man desired his masters helpe : Dumb Iohn wrote to the Masters of requests to this effect, and I think these were his wordes.

“ My masters of the requests, the bearer hereof being my man, hath a cause before you : in as much as I vnderstande howe the matter standeth, I praye you let my man be discharged the court, and I will see an agreement made. Fare you well.” The letter came to M. D. Dale, he answered it in this sort.

“ My Lorde of London, this man deliuered your letter, I pray you giue him his dinner on Christmas day for his labour, and fare you well.”

Dumbe Iohn not speeding this way, sent for the sayd M. Madox : he came, some rough words passed on both sides, Presbyter Iohn sayde, master Madox was verye sawcie, especially seeing he knew before whom he spake :

namely, the Lord of Fulham. Wherevnto the gentleman answered, that he had bene a pore freeholder in Fulham, before Don Iohn came to be L. there, hoping also to be so, when he and all his brood (my Ladle his daughter and all) shoulde be gone. At the hearing of this speeche, the waspe got my brother by the nose, which mad him in his rage to affirme, that he woulde be L. of Fulham as long as he liued, in despight of all England. Naye softe there, quoth M. Madox, except her Maiestie I pray you, that is my meaning, ka dumb Iohn, and I tell thee Madox, that thou art but a Iacke to vse me so: master Madoxe replying, sayd that in deed his name was Iohn, and if euery Iohn were a Iacke, he was content to bee a Iacke (there he hit my L. ouer the thumbs) The B. growing in choller, sayd y^t master Madox his name did shewe what he was, for sayth he, thy name is mad Oxe, which declarereth thee to be an vnruley and mad beast. M. Madox answered againe, that the B. name, if it were descanted vpon, did most significantly shew his qualities. For said he, you are called Elmar, but you may be better called marelme, for you haue marred all the Elmes in Fulham: hauing cut them all downe. This farre is my worthy story, as worthye to bee printed, as any part of Deane Iohns booke, I am sure.

Item, may it please you that are L. Bb. to shewe your brother Martin, how you can escape the danger of a premunire, seeinge you vrge her Maiesties subiects to subscribe, cleane contrary to the Statute 13. Elizabeth. What haue you to shew for your selues, for I tell you,

I heard some say, that for vrging subscription, you were all within the premunire, insomuch that you haue bene driuen closely to buie your pardons, you haue forfayted all that you haue vnto her Maiestie, and your persons are voyde of her Maiesties protection: you knowe the danger of a premunire, I trowe? Well but tell me what you haue to shewe for your selues? her Maiesties prerogatiue? haue you? Then I hope you haue it vnder seale. No I warrant you, her Maiesty is too wise for that. For it shall neuer be sayde, that she euer authorized such vngodly proceedings, to the dishonor of God, and the wounding of the consciences of her best subiects. Seeing you haue nothing to shew that it is her Maiesties will, why should any man subscribe contrary to statute? Forsooth mē must beleue such honest creatures as you are on your words? must they? As though you would not lye: yes, yes, bishops will lye like dogs. They were neuer yet well beaten for their lying.

May it please your honorable worships, to let worthy Martin vnderstand, why your Canterburinesse and the rest of the L. Bb. fauor papists and recusants, rather thē puritans. For if a puritane preacher, hauing a recusant in his parrish, and shall go about to deale with the recusant for not comming to Church. Sir will the recusant say, you and I will answere the matter before his grace, (or other the high commissioners, as L. Bb. Seeuillaines (I meane) popish doctors of the bawdie courts.) And assoone as the matter is made knowne vnto my Lorde, the preacher is sure to go by the worst, and the recusant to carie all the honestie: Yea the preacher shalbe a

busie eniuious fellow, one that doth not obserue the booke, and conforme himself according vnto order, and perhaps go home by beggers bush, for any benefice he hath to liue vpon. For it may be the Bb. will be so good vnto him, as to deprive him for not subscribing. As for the recusant, he is known to be a man that must haue the libertie of his conscience. Is this good dealing brethren. And is it good dealing, that poore men should be so troubled to the chauncellors courte, that they are euen wearie of their liues, for such horrible oppression as there raignes. I tell you D. Stannop (for all you are so proude) a premunire will take you by the backe one day, for oppressing and tyrannizing ouer her Maiesties subiects as you doe.

Doth your grace remember, what the Iesuit at Newgate sayde of you, namely, that my Lorde of Canterbury should surely be a Cardinall, if euer poperie did come againe into England: (yea and that a braue Cardinall to) what a knaue was this Iesuit? beleeue me I would not say thus much of my Lord of Canterburie, for a thousand pound, lest a *Scandalum magnatum* should be had against me: But well fare him that sayd thought is free.

Pitifully complayning, is there any reason, (my Lords grace) why knaue Thackwell the printer, which printed popishe and trayterous welshe bookees in Wales, shoulde haue more fauour at your gracelesse handes, then poore Walde-graue, who neuer printed book against you, that contayneth eyther treason or impietie. Thackwell is at libertie to walke where he will, and permitted to make

the most he could of his presse and letters: whereas Robert Walde-graue dares not shew his face for the blood-thirstie desire you haue for his life, onely for printing of bookeſ which toucheth the bishops Myters. You know that Walde-graues printing presſe and Letters were takken away: his presſe being timber, was ſawen and hewed in pieces, the yron work battered and made vnſeruiceable, his Letters melted, with caſes and other tooles defaced (by Iohn Woolfe, alias Machiuell, Beadle of the Stacioners, and moſt tormenting executioner of Walde-graues goods) and he himſelfe vtterly depriued for euer printing againe, hauing a wife and ſixe ſmall children. Will this monſtrous crueltie neuer be reuenged thinke you? When Walde-graues goods was to be ſpoiled and defaced, there were ſome printers, that rather then all the goods ſhould be ſpoyleſ, offered money for it, towardeſ the relieve of the mans wife and children, but this coulde not be obtayned, and yet popiſhe Thackwell, though hee printed popiſh and trayterous bookeſ, may haue the fauor to make money of his presſe and letters. And reaſon to. For Walde-graues profession ouerthroweth the popedome of Lambe-hith, but Thackwells popery maintayneth the ſame. And now that Walde-graue hath neither presſe nor letters, his grace may dine and ſup the quieter. But looke to it brother Canterbury, certainly without your A fyrebrand repentaſce, I feare me, you ſhalbe * Hilde- in deede. brand in deed. Walde-graue hath left house and home, by reaſon of your vnnaturall tyrannie: hauing left behinde him a poore wife and ſixe Orphanes, with-

out any thing to relieue them. (For the husband, you haue bereaued both of his trade and goods) Be you assured that the crie of these will one day preuaile against you, vnesse you desist from persecuting. And good your grace, I do now remember my selfe ^{More knau-} of another printer, that had presse and letter ^{ery.}

in a place called Charterhouse in London (in Anno 1587. neere about the time of the Scottish Queenes death) intelligence was giuen vnto your good grace of the same, by some of the Stacioners of London, it was made knownen vnto you what worke was in hand, what letter the booke was on, what volume, vz. in 8o. in halfe sheetes, what workemen wroght on the same: namely, I. C. the Earle of Arundels man and three of his seruants, with their seuerall names, what liberallitie was bestowed on those workemen, and by whom, &c. Your grace gaue the Stacioners the hearing of this matter, but to this daye the parties were neuer calde in Coram for it: but yet by your leaue my Lord, vpon this information vnto your honorable worship, the <sup>5, 1624, 14302
London, 1602</sup> stacioners had newes, that it was made knowne vnto the printers, what was done vnto your good grace, and presently in steed of the work which was in hand, there was other appointed, as they saye, authorized by your Lordship. I will not saye it was your owne doing, but by your sleeue, thought is free. And my good L. (nay you shalbe none of my L. but M. Whitgift and you will) are you partiall or no in all your actions tell me? yes you are? I wil stand to it? did

Is not he a
very Pope
in deed that
thus hideth
poperie and
knauary.

It may be
you hindred
her Maestie
of many
thousands of
pounds.

you get a decree in the high court of Starchamber onely for Walde-graue? if it bee in generall (and you not partiall) why fet you not that printing presse and letters out of Charterhouse, and destroye them as you did Walde-graues? Why did you not apprehend the parties, why? Because it was poperie at the least, that was printed in Charterhouse: and that maintayneth the crowne of Canterburye? And what is more tollerable than popery? Did not your grace of late erecte a new printer contrary to the foresayd decree? One Thomas Orwine (who sometimes wrought popish booke in corners: namely Iesus Psalter, our Ladies Psalter, &c.) with condition he should print no such seditious booke as Walde-graue hath done? Why my Lord? This is no knauery my Lord. the state, but onely against the vsurped state of your Paultripolitanship, and your pope holy brethren, the Lorde B. and your Antichristian swinish rable, being intollerable withstanders of reformation, enemies of the Gospell, and most couetous wretched, and popish priests.

Nowe most pitifully complayning, Martin Marprelate: That the papistes will needs make vs beleue, that our good Iohn of Canterbury and they, are at no great iarre in religion. For Reignolds the papist at Rheimes, in his booke against M. Whitakers, cōmendeth the works written by his grace, for the defence of the corruption in our Churche, against T. Cartwright. And sayth that the said Iohn Cant. hath many things in him, which euidently shew a catholike perswasion. Alas my mas-

ters shall we loose our metropolitan in this sort. Yet the note is a good note, that we may take heed the Spaniards steale him not away, it were not amisse if her Maiestie knew of it. Wee need not fear (if we can keep him) the Spaniards and our other popish enemies, because our metropolitans religion and theirs differ not much. In the article of Christes descending into hell, they iumpe in one right pat: and in the mayntenaunce of the hierarchie of Bb. and ascribing the name of priest, vnto them that are ministers of the gospel. I know not whether my next tale will be acceptable vnto his grace or not. But haue it among you my masters: M. Wiggington the pastor of Sidborough, is a man not altogether unknownen vnto you. And I think his worshipfull grace got little or nothing by meddling with him, although he hath depriued him. My tale is of his depriuation, which was after this sort. The good quiet people of Sydborough, being troubled for certaine yeares with the sayde Wiggington, and many of them being infected by him with the true knowledge of the gospell, by the worde preached (which is an heresie, that his grace doth mortally abhorre and persecute) at length grew in disliking with their pastor, because the seuere man did vrge nothing but obedience vnto the gospell. Well, they came to his grace to finde a remedie hereof: desiring him that Wiggington might be depriued. His grace could find no law to depriue him, no although the pastor defied the Archb. to his face, and would giue him no better title then Iohn Whitgift, such buggs words, being in these daies accounted no lesse then high

treason against a Paltripolitan: Though since that time, I think his grace hath bin well enured to beare the name of Pope of Lambeth, Iohn Cant. the prelate of Lambeth, with diuers other titles agreeable to his function. Well Sidborogh men proceeded against their pastor, his grace woulde not deprive him, because he coulde finde no law to warrant him therein, and he will do little contrary to law, for fear of a premunire, vnles it be at a dead lift, to deprive a puritan preacher. Then in deed he will do against lawe, against God, and against his owne conscience, rather then that heresie of preaching should preuail. One man of Sidborough,
see mark I. 424. whose name is Atkinson, was very eger among the rest, to haue his pastor deprived: and because his grace woulde not heare them but departed away, this Atkinson desired his grace to resolute him and his neighbours of one poynct which something troubled them: and that was, whether his grace or Wiggington were of the deuill. For quoth he, you are so contrary the one from the other, that both of you cannot possibly be of God. If he be of God, it is certaine you are of the deuill, and so cannot long stand: for he will be your ouerthrowe. Amen. If you are of God, then he is of the diuell as wee thinke him to be, and so he being of the deuill, will not you deprive him? why shoulde you suffer such a one to trouble the Church. Now if he be of God, why is your course so contrary to his? and rather, why do not you follow him, that we may do so to? Truely, if you do not deprive him, we will thinke him to be of God, and go home with him, with gentler good will

towardes him, then we came hyther with hatred, and looke you for a fall. His grace hearing this northen logicke, was mooued on the sodaine you must thinke, promised to deprive Wiggington, and so he did. This Atkinson this winter 1587. came vp to London, being as it seemed afflicted in conscience for this fact, desired Wiggington to pardone him and offred to kneele before her Maiestie, that Wiggington might bee restored againe to his place, and to stande to the trueth hereof, to his graces teeth. The man is yet aliue, he may be sent for, if you thinke that M. Martin hath reported an vntreuth. No I warrant you, you shall not take mee to haue fraught my booke with lyes and slaunders, as Iohn Whitgift, and the Deane of Sarum did theirs. I speak not of things by heresay as of reports, but I bring my witnesses to prooue my matters.

May it please you to yeeld vnto a suite that I haue to your worships. I pray you send Wiggington home vnto his charge againe, I can tell you it was a foule ouersight in his grace, to send for him out of the North to London, that he might outface him at his owne doore. He woulde do his Canterburynes lesse hurt if he were at his charge, then now he doth. Let the Templars haue M. Trauers their preacher restored againe vnto them, hee is nowe at leysure to worke your priesthood a woe I hope. If suche another booke as the Ecclesiast. Discipline was, drop out of his budget, it were as good for the Bb. to lie a day and a night in little ease in the Counter. He is an od fellowe in folowing an argument, and you know he hath a smooth tong, either in Latine

or English. And if my L. of Winchester vnderstood, eyther Greeke or Hebrew, as they say he hath no great skill in neyther : I woulde pray your priesdomes to tell me which is the better scholler, Walter Trauers, or Thomas Cooper. Will you not send M. Wyborne to Northampton, that he may see some fruits of the seed he sowed there 16. or 18. yeares ago. That old man Wiborne, hath more good learning in him, and more fit gifts for the ministery in his little toe, then many braces of our Lord Bb. . Restore him to preaching againe for

Except per-
secuting
Greene-
fielde. shame. M. Paget shalbe welcome to Deuon-
shire, he is more fit to teach men then boyes.

I marueile with what face a man that had done so much good in the Churche as he did among a rude people, could be depriued.

Briefely, may it please you to let the Gospell haue a free course, and restore vnto their former libertie in preaching, all the preachers that you haue put to silence : and this far is my first suit.

My 2. suit is a most earnest request vnto you, that are the hinderers of the publishing of the confutation of the Rhemish Testament by M. Cartwright, may be published. A resonable request, the granting whereof, I dare assure you, would be most acceptable vnto all that feare God, and newes of wofull sequell vnto the papists. For shall I tell you what I heard once, from the mouth of a man of great learning and deepe iudgement, who sawe some part of Master Cartwrights answere to the sayde Rhemish and trayterous Raffodie ? His iudgment was this. That M. Cartwright had dealt

so soundly against the papists, that for the answering and confuting of the aduersary, that one worke woulde be sufficient alone. He farther added, that y^e aduersary was confuted by strange and vnknown reasons, that would set them at their wits end, when they see them-selues assayled with such weapons, whereof they neuer once dremp^t, that they should be stroken at. And wil your grace or any els, that are the hinderers of the publishing of this worke, still bereaue the Church of so worthy a Iewell: nay, so strong an armour against the enemie. If you deny me this request, I will not threaten you, but my brother Bridges, and Iohn Whitgiftes booke^s shall smoke for this geare, ile haue my peni-worths of them for it.

Now may it please you to examine my worthines your brother Martin, and see whether I saide not true in the storie of Gyles Wiggington, where I haue set downe, y^t the preaching of the word is an heresie, which his grace doth mortally abhorre and persecute, I can prooue it without doubt. And first that he persecuteth the preaching of the worde (whether it be an heresie or not) both in the preacher and the hearer: the articles of subscription, the silencing of so many learned and worthy preachers do evidently shew, and if you doubt hereof, let my worshipp vnderstand thereof, and in my next treatize, I shal proue the matter to be cleare with a witnes, and I hope to your smal commendations, that will deny such a cleare point. On the other side, that he accounteth preaching to be an heresie, I am now to insist on the proofe of that poynt. But first you must know,

that he did not account simple preaching to be an heresie, but to holde that preaching is the onely ordinary meanes to saluation, this he accounteth as an heresie, this he mortally condemned. The case thus stode, Iohn Penrie the welsheman (I thinke his grace and my brother London, would be better acquain[ted] with him and they could tell howe) about the beginning of Lent, 1587. offered a supplication and a booke to the Parliament, entreating that some order might be taken, for calling his countrie vnto the knowledge of God. For his bolde attempt, he was called before his grace with others of the high commission, as Thomas of Winchester, Iohn London, &c. After that his grace had eased his stamcke in calling him boy, knaue, varlet, slanderer, libeller, lewde boy, lewd slanderer, &c. (this is true, for I haue seene the notes of their conference) at the length a poynt of his booke began to be examined, where nonresidents are thought intollerable. Here the Lorde of good London asked M. Penrie, what he could say against that kinde of cattell, aunswere was made that they were odious in the sight of God and man, because as much as in them lie, they bereaue the people ouer whom they thrust themselues, of the ordinarie meanes of saluation, which was the word preached. Iohn London demaunded whether preaching was the onely meanes to saluation ? Penrie answered, that it was the onely ordinarie meanes, although the Lorde was not so tyed vnto it, but that hee could extraordinarily vse other meanes. That preaching was the onely ordinary meanes, he confirmed it by those places of scripture, Rom. 10.

14. 1 Cor. 1. 21. Ephes. 1. 13. This point being a long time canuassed, at the lēghth his worship of Winchester rose vp, and mildly after his manner, brast forth into these words. I assure you my Lords, it is an execrable heresie: An heresie (quoth Iohn Penry) I thanke God that euer I knewe that heresie: It is such an heresie, that I will by the grace of God, sooner leaue my life then I will leaue it. What sir, (quoth the Archb.) I tell thee it is an heresie, and thou shalt recant it as an heresie? Naye (quoth Penrie) neuer so long as I liue godwilling. I will leaue this storie for shame, I am weary to hear your grace so absurd. What say you to this geare my masters of the confocation house? we shal haue shortly a good religion in England among the bishops? if Paule be sayd of them to write an heresie. I haue hard some say, that his grace will speake against his own conscience? It is true. The prooфе whereof shalbe his dealing with another welshman, one M. Euans. An honorable personage, Ambrose Dudley, nowe Earle of Warwicke (and long may he be so, to the glorie of God, the good of his Church, and the comfort of al his) in the singular loue he bare to the town of Warwick, would haue placed M. Euans there. To the ende that master Euans might be receiued with a fauorable subscription, &c. he offered the subscription which the Stat. requireth (wherenvnto men may subscribe with a good conscience): The earl sent him with his letter, to his gracelesnes of Cant. thinking to obtaine so smal a curtesy at his hands. And I am sure, if he be Ambrose Dudley, the noble Earle of Warwicke (whose

famous employtes, both in peace and war, this whole land hath cause to remember with thankfulnes) y^t he is able to requite your kindnes, M. Iohn Cant. O said his grace to M. Euans, I knowe you to be worthy a better place then Warwicke is, and I would very gladly O Mon- gratifie my Lord, but surely, there is a Lord strous hypo- in heuen whom I feare, and therefore I can- erite.

not admit you without subscription. Thus the man with his poore patron, the earle of Warwick, were reiected by your grace, and the poore earle to this day, knoweth not how to finde the fauour at your hands, that the man may be placed there. I tell you true Iohn Canter. If I were a noble man, and a Counsellor to, I should be sicke of the splene: nay I could not beare this at your hands, to be vsed of a priest thus, contrary to the law of God and this land. It is no maruell though his honor could not obtaine this small suit at your graceles hands, for I haue hearde your owne men say, that you will not be beholding to neuer a noble man in this land, for you were the 2. person, &c. Nay your own selfe spake proudly, yea and that like a pope: when as a worthy knight was a suter vnto your holines, for one of Gods deare children (whom you haue kept and do keepe in prison) for his libertie. You answered him he should lie there stil, vnles he would put in sureties vpon such bonds as neuer the like were hard of: and said further, that you are the 2. person in the land, and neuer a noble man, nor Counsellor in this lande should release him: Onely her Maiestie may release him, and that you were sure, shee would not.

Doe you thinke this to be he (I pray you) that was sometime doctor Pernes boy, and carried his cloak-bagg after him? Beleeue me he hath leapt lustily? And do not you knowe that after it is full sea, there followeth an eb? Remember your brother Haman? Do you think there is neuer a Mordecai to step to our Gracious Hester, for preseruing the liues of her faithfullest and best subiects, whō you so mortally hate, and bitterly persecute? I hope you haue not long to raigne. Amen. And you M. bishop of Worcester, how delt you with master Evans in the same case? Do you thinke that I do not know your knauerye? you could by law require no other subscription of master Evans then he offered, and yet forsooth, you would not receiue it at his handes, vnlesse he woulde also enter into a bonde, to obserue the booke of common prayer in euerie poynt, will law permit you to play the tyrant in this sort bishop? I shall see the premunire on the bones of you one day for these pranks. And the masmonger your neighbor the B. of Glocester, thinks to go free, because in his sermon at Paules crosse, preached 1586. in the Parliament time, he affirmed, that beefe and brewesse had made him a papist. But this will not serue his turne: woulde you know what he did? why he conuented an honest draper of Glocester, one Singleton, and vrged him being a lay mā to subscribe vnto the booke. The man affirming that no such thing cold be required of him by law, denied to subscribe: Vpon his deniall the B. sent him to prison. Is it euen so, you old popish priest? dare

Is not this
ambitious
wretche at
the highest
thinke you,

you imprison lay men for not subscribing? It were not good for your corner cap that her maiestie knew her subiects to be thus delt with. And if this be euer made knownen vnto her, I hope to see you in for a bird. But brother Winchester, you of all other men are most wretched, for you openly in the audience of many hundreds, at sir Marie Oueries church the last lent, 1587. pronounced that men might finde fault, if they were O blasphem- disposed to quarrell, as well with the Scrip-ous wretche. ture, as with the booke of Common praier. Who coulde heare this comparison without trembling. But lest you should thinke, that he hath not as good a gift in speaking against his conscience, as my L. of Cant. is endued with: you are to vnderstand, that both in that sermon of his, and in another which he preached at the court the same Lent, he protested before God, A flattering and the congregation where he stood, y^t there hypocrit. was not in the world at this day: nay there had not bin since the Apostles time, such a flourishing estate of a Church, as we haue now in England. Is it any maruaile that we haue so many swine, dumbe dogs, nonresidents, with their iourneimen the hedge priests, so many lewd liuers, as theeuers, murtherers, adulterers, drunkards, cormorants, raschals, so many ignorant and atheistical dolts, so many couetous popish Bb. in our ministery: and so many and so monstrous corruptions in our Church, and yet likely to haue no redresse: Seeing our impudent, shamelesse, and wainscote faced bishops, like beasts, contrary to the knowledge of all men, and against their own consciences, dare in the eares of her

Maiestie, affirme all to be well, where there is nothing but sores and blisters, yea where the grief is euen deadly at the heart. Nay saies my L. of Winchester (like a monstrous hypocrite, for he is a very duns, not able to defende an argument, but till he come to the pinch, he will cog and face it out, for his face is made of seasoned wainscot, and wil lie as fast as a dog can trot) I haue said it, I doe say it, and I haue said it. And say I, you shall one day answere it (without repentance) for abusing the Church of God and her Maiestie in this sort. I would wish you to leaue this villanie, and the rest of your diuellishe practises against God his saintes, lest you answere it where your pieuish and chollerick simplicitie will not excuse you. I am ashamed to think that the Churche of England shoulde haue these wretches for the eyes thereof, that woulde haue the people content themselues with bare reading onely, and holde that they may be saued thereby ordinarily. But this is true of our Bb. and they are afraid that any thing should be published abrod, whereby the common people should learne, that the only way to saluation, is by the word preached. There was the last sommer a little catechisme, made by M. Dauison and printed by Waldegraue: but before he coulde print it, it must be authorized by the Bb. either Cante. or London, he went to Cant. to haue it licensed, his grace committed it to doctor Neuerbegood (Wood) he read it ouer in halfe a yeare, the booke is a great one of two sheets of paper. In one place of the booke, the meanes of saluation was attributed to the worde preached: and what did he

thinke you? he blotted out the word (preached) and would not haue that word printed, so ascribing the way to work mens saluation to the worde read. Thus they doe to suppresse the trueth, and to keep men in ignorance. Iohn Cant. was the first father of this horrible error in our Church, for he hath defended it in print, and now as you haue hard, accounteth the contrary to be heresie. And popish Goodman, Abbot of Westminster, preaching vpon 12. Rom. 1. said, that so much preaching as in some places we haue is an vnreasonable seruice of God. Scribes, Pharises, and hypocrits, that will neither enter in [y]our selues, nor suffer those that will, to enter into heauen.

May it please your Priestdomes to vnderstand, that doctor Cottington Archdeacon of Surrey, being belike bankerout in his owne countrie, commeth to Kingstone vpon Thames of meere good will that he beareth to the towne (I should say, to vserer Haruies good chear and money bags) being out at the heeles with all other vserers, and knowing him to be a professed aduersary to M. Vdall, (a notable preacher of the Gospell, and vehement reprouer of sinne) taketh the aduantage of their controuersie, and hoping to borow some of the vserers money: setteth himself most vehemently against M. Vdall, to do whatsoeuer Haruie the vserer will haue him: and taketh the helpe of his iourniman doctor Hone, the veriest coxcombe that euer wore velvet cap, and an ancient foe to M. Vdall, because (in deed) he is popish dolt, and (to make up a messe) Steuen Chatfield, the vicker of Kingston, as very a bankerout and duns as

Doc. Cottington (although he haue consumed all the money he gathered to build a Colledge at Kingstone) must come and be resident there, that M. Vdall may haue his mouth stopped, and why? forsoth because your friend M. Haruie woulde haue it so: for sayth Haruie, he rayleth in his sermons, is that true? Doth he rail, when he reproueth thee (and such notorious varlets as thou art) for thy vsery, for thy oppressing of the poore, for buying the houses ouer their heads that loue the gospell, and the Lord his faythfull minister? (M. Vdall) And art not thou a monstrous atheist, a belly God, a carnall wicked wretch, and what not. M. Chatfield you thinke I see not your knauery? is vs do I, you cannot daunce so cunningly in a net but I can spie you out? shal I tel you why you sow pillows vnder Haruies elbowes? Why man, it is because you would borow an 100. pound of him? Go to you Asse, and take in M. Vdall againe (for Haruie I can tell, is as craftie a knaue as you, he will not lend his money to such bankerouts, as Duns Cottington and you are) and you do not restore M. Vdall againe to preach, I will so lay open your vilenes, y^t I will make the very stoones in Kingstone streets shall smell of your knaueries. Nowe if a man aske M. Cottington why M. Vdall is put to silence? forsoth saith he, for not fauoring the Churche gouernement present. Doc. Hone (Cottingtons iourniman, a popish D. of the baudy court) saith by his troth, for making such variance in the town. M. Chatfield seemeth to sorie for it, &c. But what cause was alleaged why M. Vdall must preach no longer? surely

this onely? that he had not my L. of Winchesters licence vnder seale to shew: and because this was thought not to be sufficient to satisfie the people: Hone the baudie Doctor, charged him to be a sectarie, a schismatike, yea he affirmed plainly, that the gospell out of his mouth was blasphemie. Popish Hone, do you say so? do ye? you are a knaue I tel you? by y^e same token your friend Chatfield spent thirteene score pounds in distributing briefes, for a gathering towards the erecting of a Colledge at Kingstone upon Thames.

Wohohow, brother London, do you remember Thomas Allen and Richard Alworth, merchants of London, being executors to George Allen somtimes your grocer, but now deceased: who came vnto you on easter wednesday last being at your masterdoms pallace in Londō, hauing bene often to speake with you before and could not, yet now they met with you: who tolde you they were executors vnto one George Allen (somtimes) your grocer, and among other his debts, we finde you indebted vnto him, in the some of 19. pound and vpward, desiring you to let them haue the money, for that they were to dispose of it according to that trust he reposed in them. Can B. face, You answered them sweetly (after you had cog lie and cosen or no pawsed a while) in this manner: You are thinke you. raskals, you are villaines, you are arraunt knaues, I owe you nought, I haue a generall quittance to shew. Sir (sayd they) shew vs your discharge, and we are satisfied. No (quoth he) I will shew you none, go sue me, go sue me. Then sayd one of the merchants, doe you thus vse vs for asking our due? Wee

would you should know, we are no suche vile persons. Done Iohn of London (hearing their answere) cried out, saying: Hence away, Citizens? nay you are raskals, you are worse then wicked mammon (so lifting vp both his hands, and flinging them downe againe, said) You are theeues, you are Coseners: take that for a bishops blessing, and so get you hence. But when they would haue aunswere, his men thrust them out of the dores. But shortly after, he perceiued they went about to bring the matter to farther tryial: he sent a messenger vnto them confessing the debt, but they cannot get their money to this day.

Dumbe
Iohn of
Londōs
blessing.

What reason is it they should haue their mony? hath he not bestowed his liberallitie alreadie on them? Can they not be satisfied with the blessing of this braue bounsing priest? But brethren bishops, I pray you tell me? hath not your brother Londō, a notable brazen face to vse these men so for their owne? I told you, Martin will be proued no lyar, in that he saith that Bb. are cogging and cosening knaues. This priest went to buffets with his sonne in law, for a bloodie nose, well fare all good tokens. The last lent there came a commaundement from his grace into Paules Churchyard, that no Byble should be bounde without the Apocripha. Monstrous and vngodly wretches, that to maintaine their owne outragious proceedings, thus mingle heauen and earth together, and woulde make the spirite of God, to be the author of prophane booke. I am hardly drawn to a merie vaine from such waightie matters.

But you see my worshipfull priestes of this crue to

whom I write, what a perilous fellow M. Marprelate is: he vnderstands of all your knauerie, and it may be he keepes a register of them: vnlesse you amend, they shall al come into the light one day. And you brethren bishops, take this warning from me. If you doe not leaue your persecuting of godly christians and good subiectes, that seeke to liue vprightly in the feare of God, and the obedience of her Maiestie, all your dealing shalbe made knownen vnto the world. And ise be sure to make you an example to all posterities. You see I haue taken some paynes with you alreadie, and I will owe you a better turne, and pay it you with aduaantage, at the least thirteene to the dozen, vnles you obserue these conditions of peace which I drawe betweene me and you. For I assure you, I make not your doings known for anie mallice that I beare vnto you, but the hurt that you doe unto Gods Churche, leaue you your wickednesse, and ile leaue the reuealing of your knaueries.

¶ Conditions of Peace to be inuiolable kept for euer, betweene the reuerend and worthy master Martin Marprelate gentleman on the one partie, and the reuerend fathers his brethren, the Lord bishops of this lande.

1. *In primis*, the said Lord Bb. must promise and obserue, without fraud or collusion, and that as much as in them lyeth, they labor to promote the preaching of the worde in euery part of this land.
2. That hereafter they admitt none vnto the minis-

terie, but such as shalbe knownen, both for their godlinesse and learning, to be fit for the ministerie, and not these neyther without cure, vnlesse they be Colledge ministers of eyther of the Vniuersities, and in no case they suffer any to be nonresidents: and that they suffer M. Cartwrightes answere to the Rhemish Testament to be published.

3. That neyther they nor their seruants, *vz.* their Archdeacons, Chancellors, nor any other of the high commission, which serue their vile affections, vrge any to subscribe contrary to the statute 13. Eliza. and that they suspend or silence none, but such, as either for their false doctrine, or euill life, shall shew themselues, to be vnworthy the places of ministers: so that none be suspended or silenced, eyther for speaking (when their text giueth them occasion) against the corruptions of the Church, for refusing to weare the surplice, cap, tippet, &c. or omitting the corruptions of the booke of common prayers, as churching of women, the crosse in baptisme, the ring in marriage, &c.

4. That none be molested by them or any their aforesaid seruants, for this my booke, for not kneeling at the communion, or for resorting on the Saboth (if they haue not preachers of their owne) to heare the word preached, and to receiue the Sacraments.

5. Lastly, that neuer hereafter they profane excommunication as they haue done, by excommunicating alone in their chambers, and that for trifles: yea before mens causes be heard. That they neuer forbid publike fasts, molest either preacher, or hearer, for being present

at such assemblies. Briefly, that they neuer slander the cause of reformation, or the furtherers thereof, in terming the cause by the name of Anabaptisterie, schisme, &c. and the men puritans, and enemies to the state.

These be the conditions, which you brethren bishops, shalbe bound to keepe inuiolably on your behalfe. And I your brother Martin on the other side, do faithfully promise vpon the performance of the premisses by you, neuer to make any more of your knauery knowne vnto the worlde. And howbeit that I haue before threatened my brother Bridges, in the cause of his superior priest, and your Antichristian callings: notwithstanding, I will write no more of your dealings, vnles you violate the former conditions. The conditions you see, are so reasonable, I might binde you to giue ouer your places which are Antichristian: but I doe not, lest men shoulde thinke me to quarrell, and seeke occasions for the nonce to fall out with my brethrē. Therefore I require no more but such things as all the worlde will thinke you vnworthy to liue, if you grant them not. And this I doe the rather, because you should not, according to your olde fashion, say y^t my worship doth for mallice lay opē your infirmities: nay I haue published not one of your secret falts, what you haue not blushed to commit in the face of the sun, and in the iustfying whereof you yet stand, these things onely haue I published. The best seruants of God I know, haue their infirmities. But none of thē will stand in the maintenance of their corruptions as you do, and that to the dishonour of God and the ruine of his Church. You must either amend,

or shortly you will bring our church to ruine: therfore it is time that your dealings were better looked vnto.

You will go about I know, to proue my booke to be a libell, but I haue preuented you of y^t aduantage in lawe, both in bringing in nothing but matters of fact, whiche may easily be prooued, if you dare denie them: and also in setting my name to my booke. Well I offer you peace vpon the former conditions, if you will keepe them, but if you violate thē either in whole or in part (for why should you breake anye one of them) then your learned brother Martin doth proclaime open war against you, and entendeth to worke your woe 2. maner of wayes as followeth. First I will watch you at euery halfe turne, and whatsoeuer you do amisse, I will presently publish it: you shall not call one honest man before you, but I will get his examination (and you thinke I shall knowe nothing of the oppression of your tenants by your briberie, &c.) and publish it, if you deal not according to the former conditions. To this purpose I wil place a yong Martin in euerie diocesse, which may take notice of you practizes. Do you think that you shalbe suffred any longer, to break the law of God, and to tyrannize ouer his people her Maiesties subiectes, and no man tell you of it? No I warrant you. And rather then I will be disappointed of my purpose, I will place a Martin in euerie parish. In part of Suffolk and Essex, I thinke I were best to haue 2. in a parishe. I hope in time they shalbe as worthie Martins as their father is, euery one of them able to mar a prelate. Marke what wil be the issue of these things, if you still

keep your olde byas. I knowe you would not haue your dealings so knowne vnto the worlde, as I and my sonnes will blase them. Secondly, al the books that I haue in store already of your doings, shalbe published vpon the breache of the former couenants or any of them. Here I knowe some will demand what these bookeſ are, because saith one, I warrant you, there will be old ſport, I hope olde father Palinod D. Perne, shall be in there by the weekes. Why my masters of the cleargie, did you neuer heare of my books in deed? Foe, then you neuer heard of good ſport in your life. The catalogue of their names, and the arguments of

Mine Epi-
tome is
readie.

some are as followeth. As for my booke named "Epistomastix," I make no mention thereof at this time. First my "Paradoxes,"

2. my "Dialogues," 3. my "Miscelanea," 4. my "Variae leiciones," 5. "Martins dreame," 6. "Of the liues and doings of English popes," 7. my "Itinerarium, or visitations," 8. my "Lambathismes." In my "Paradoxes" shalbe handled ſom points, which the cōmon ſort haue not greatly conſidered of: as 1 That our prelates, if they profeffed popery, could not do ſo much hurt vnto Gods Church as now they do. 2 That the Diuell is not better practized in bowling and ſwering then Iohn of London is, with other like points. What shalbe handled in my 2. 3. 4. 5. and 6. bookeſ, you ſhall know when you read them.

✓ Mine "Iterarium" shalbe a booke of no great profit, eyther to the Church or commonwealth: and yet had nede to be in follio, or else iudge you by this that fol-

loweth. I meane to make a suruey into all the diocesse in this land, that I may keepe a visitation among my cleargie men. I would wish them to keepe good rule, and to amend their manners against I come. For I shall paint them in their coulers, if I finde any thing amisse: In this booke I wil note all their memorable pranckes. As for example, if I finde anye priest to haue done as Sir Gefferie Iones of Warwicke shire did, that must be set downe in my visitations, and I thinke I had need to haue many Scribes, and many reames of paper for this purpose. The said sir Iefferie Iones, committed a part verie well beseeming his priesthood, which was after this maner. Sir Ieffry once in an alehouse (I doe desire the reader to beare with me, though according to M. Bridges his fashion, I write false English in this sentence) whereunto he resorted for his morning draught, either because his hostesse woulde haue him pay the olde score before he should run any further, or the new, or els because the gamesters his companions wan all his monie at trey trip: tooke such vnkindenes at the alehouse, that he sware he would neuer goe againe into it. Although this rash vow of the good priest, was made to the great losse of the alewife, who by means of sir Iefferie was woont to haue good vtterance for her ale: yet I think the tap had great quietnes and ease therby, which coulde not be quiet so much as an houre in the day, as long as Sir Iefferie resorted vnto the house, how sweete it was, poore sir Iones felt the discommoditie of his rashe vowe. Then alas, he was in a woe case, as you know: for his

stomacke could not be at all strengthened with the drink he got abroad. But better were a man not to feele his discommoditie, then not to be able to redresse the same. Therefore at length sir Iefferie bethought him of a feat whereby he might both visit the alestond, and also keepe his othe. And so he hired a man to carie him vpon his backe to the alehouse, by this meaneſ he did not goe, but was caried thither, wherevnto he made a vow neuer to go. I doubt not in my visitation, but to get a hundredreth of these stratagemes, especially if I trauell neere where any of the vickers of hell are. As in Surrie, Northampton, and Oxforde shires. And I would wish the Purcivants and the Stacioners, with the Woolfe their beadle, not to be ſo redy to molest honest men. And Stacioners, I would wish you not to be ſo francke with your bribeſ, as you were to Thomas Draper, I can tell you his grace had need to prouide a bag ful of Items for you, if you be ſo liberal. Were you ſo foolish (or ſo malicious againſt Walde-graue) to giue that knaue Draper fiue pounds to betray him into your wretched hands: he brought you to Kingſtone vpon Thames, with Purcivants to take him, where he ſhould be a printing books in a Tinkars house: (your ſelues being diſguifeſ ſo, that Walde-graue might not know you, for of Citi-zenſ you were becom ruffians). There you were to ſeek that could not be found, and many ſuch iournies may you make. But when you came to London, you laid Thomas Draper in the Counter for coſenage. O well bowlde, when Iohn of London throwes his bowle, he will runne after it, and crie rub, rub, rub, and ſay the

diuill go with thee. But what thinke you shalbe handled in my "Lambathismes?" Truely this, I will there make a comparison of Iohn Whitgifts Canterburines, with Iohn Bridges his Lambathismes. To speake in plaine English, I will there set downe the flowers of errors, popishe and others, wherewith those two worthie men haue stuffed the booke which they haue written against the cause of reformation, in the defence of the gouernment of Bb. I haue in this book as you shal see, gathered some flowers out of Iohn of Londons booke, but my "Lambathismes" shalbe done otherwise I trow.

And now if it may please you of the Confocationhouse, to here of any of the former books, then break the league which I offer to make with you, but if you woulde haue my friendship, as I seeke yours, then let me see that you persecute no more, and especially, that you trouble none for this booke of mine. For this must be an especiall article of our agreement, as you know. And Deane Iohn, for your part, you must plaie the fool no more in the pulpit: we will end this matter with a prettie storie of a certaine mischance that befell a B. corner cap, as followeth. Olde doctor Turner (I meane not D. Perne the old turner) had a dog full of good quallities. D. Turner hauing inuited a B. to his table, in dinner while called his dog, and told him that the B. did sweat (you must think he labored hard ouer his trencher) The dogg flies at the B. and tooke of his corner capp (he thought belike it had bene a cheese cake) and so away goes the dog with it to his master. Truely my masters of the cleargie, I woulde neuer weare

corner cap againe, seeing dogs runne away with them : and here endeth the storie.

May it please you that are of this house, to tell me the cause, when you haue leysure, why so many opinions and errors are risen in our Church, concerning the ministry, and the ioyning with preaching and vnpreeching ministers. To tell you my opinion in your eare, I thinke it to be want of preaching, and I thinke your worshipes to haue bene the cause of all this stir. Some puritans holde readers for no ministers, som hold you our worthy Bb. for little better then faire parchment readers, and say that you haue no learning. Now whether readers be ministers or no, and whether our bishops be learned or no, I woulde wish you brethren bishops, and you brethren puritans, to make no great controuersie, but rather labor that all euil ministers may be turned out of the Church, and so I hope there shoulde be a speedie ende of all those questions betweene you. For then I doubt not, but that Lord bishops whereat the puritans so repine, shoulde be in a faire reckoning within short space, euen the next to the dore saue the dog : and I see that you bishoppes are well towardes this promotion alreadie. And truely, though the puritans should neuer so much repine at the matter, yet I tell you true, I am glad that you are so esteemed among mē. And for mine owne part, I think my masters, that manie of you our Lord Bb. and cleargie men, are men verie notorious for their learning and preaching. And hereof vnder Benedicite betweene you and me, (the puritanes may stand aside nowe) I will bring you some instances.

First his grace and my L. of Winchester haue bene
verie notable clarkes, euer since M. doctor Sparke set
them at a *non plus* (some of their honors being present)
in the conference betweene him and M. Trauers on the
puritans side, and the two Archbishops and the B. of
Winchester on the other side. D. Sparks argument
was drawn from the corruption of the translation of the
28. verse of the 105. Psalme, in the booke of Common
prayer, and the contrarietie of the translations allowed by
the Bb. themselues. For in the book of Common prayer
you shal read thus: And they were not obedient vnto
his word (which is a plain corruptiō of the text) in other
priuiledged English translations it is, And they were not
disobedient vnto his word, which is according to the
veritie of the originall. By the way ere I go any fur-
ther, I would know with what conscience, either my
brother Cant. or any els of our Bb. can vrge men to
allow such palpable corruptions by subscribing vnto
thinges meere contrarie to the word. Here also I would
shew by the way, and I woulde haue al my sonnes to
note, that their vncle Canterburies drift in vrging sub-
scription, is not the vnyt of the church (as he would
pretende) but the maintenance of his owne pride and
corruption, which should soon come to y^e ground, if the
worde had free passage: and therefore he prooueth the
same, by stopping the mouthes of y^e sincere preachers
thereof. For if the vnitie of the Church had bene his
end, why hath not he amended this fault in all the books
that haue bene printed since that time, which now is not
so little as 3 yeares, in which time, many thousand of

*Le. 11 line p. 57
line 14.*

books of Common praier haue bin printed. If he had other busines in hand then the amending of the booke of Common prayer? why had he not, nay why doth he not leaue vrging of subscription vntill that be amended? Can he and his hirelings haue time to imprison and deprive men, because they will not sinne, by approuing lyes vpon the holy ghost (which thinges they cannot, nor could not chuse but commit, whosoeuer will or haue subscribed vnto the booke and Articles) And can he haue no time in 3. or 4. yeaeres to correct most grose and vngodly faultes in the print, whereof the putting out of one syllable, euen three letters (dis) would haue amended this place. But it lieth not in his grace to amende the corruptions of the booke. Belike it lieth in him to doe nothing but sinne, and to compell men against their consciences to sinne, or else to bring extreme miserie vpon them. If it laye not in him, yet he might haue acquainted the Parliament (for there was a Parliament since the time he knew this fault) with the corruptions of the booke. And I will come neerer home to him then so, in the Article concerning the gouernment whereunto men are vrged to subscribe. You must (say the Articles) protest that there is nothing in the minis-
try of the Church of England, that is not according to y^e word, or to such like effect they speake. I say that I cannot subscribe vnto this article, because contrary to the expresse commandement of our sauour Christ, and the examples of his Apostles, there be Lords in y^e ministerie, or such as wold be accouēted ministers, will also be called and accouēted Lords, and bear ciuill

offices, the words of Christ are those. The kinges of the Gentils raigne ouer them, and they that beare rule ouer them, are called gracious Lords, but you shall not be so, Luk. 22. 25. 26. I saye that out of this place, it is manifest, that it is vtterly vnlawfull for a minister to be a Lord: that is, for any L. B. to be in the ministerie: and therefore I cannot subscribe vnto that Article which would haue me iustifie this to be lawfull. Nowe I will cease this point, because I doubt not but the Articles of subscription, wilbe shortly so made out of fashion, that the Bb. will be ashamed of them them-selues: and if no other will take them in hande, ile turne one of mine owne breede vnto them, eyther Martin senior, or some of his brethren.

To go forward, his Lordship of Winchester is a great Clarke, for he hath translated his Dictionarie, called Copers Dictionarie, verbatim out of Robert Stephanus his Thesaurus, and ilfauored to they say. But what do I speake of our bishops learning, as long as bishop Ouerton, bishopp Bickley, bishop Middleton, the Deane of Westminster, doctor Cole, D. Bell, with many others, are liuing, I doubt me whether all the famous dunses be dead. And if you woulde haue an ilsample of an excellent pulpit man in deede, go no further then the B. of Gloucester nowe liuing: And in him you shall finde a plaine instance of such a one as I meane. On a time he preaching at Worcester before he was B. vpon Sir Iohns day: as he trauersed his matter, and discoursed vpon many points, he came at the length vnto the very pithe of his whol sermon, contained in the distinction of

the name of Iohn, which he then shewing all his learning at once, full learnedly handled after this manner. Iohn, Iohn, the grace of God, the grace of God, the grace of God: gracious Iohn, not graceles Iohn, but gracious Iohn. Iohn, holy Iohn, holy Iohn, not Iohn ful of holes, but holy Iohn. If he shewed not himselfe learned in this sermon, then hath he bene a duns all his life. In the same sermon, two seuerall Iohns, the father and the sonne, that had beene both recusants, being brought publikely to confesse their faults, this worthy doctor, by reason that the yong man hauing bene poysoned beyond the seas with popery, was more obstinate then his father, and by all likelihood, he was y^e cause of his fathers peruersenesse: with a vehement exclamatiō, able to pearce a cobweb, called on the father aloud in this patheticall and perswading sort. Old Iohn, olde Iohn, be not led away by the Syren sounds, and inticements of yong Iohn, if yong Iohn will go to the diuell, the diuell go with him. The puritans it may be, will here obiect, that this worthy man was endued with these famous gifts before he was B. whereas since that time, say they, he is not able to say bo to a goose. You wey this man belike my masters, according to the rest of our Bb. But I assure you it is not so with him. For the last Lent in a sermon he made in Gloucester towne, he shewed him selfe to be the man that he was before. For he did in open pulpit confirme the trueth of his text to be authenticall, being the prophesie of Isaiah, out of the book of Cōmon prayer, whiche otherwise would (it is to be feared) haue proued Apocrypha.

His text was, a childe is borne vnto vs, which after he sweetly repeated very often as before, to the great destruction and admiration of the hearers, saying: A child is borne, a child is borne, a child is borne vnto vs this (sayth he) is proued you know, where in that worthy verse of the booke of Common prayer. Thy honorable true and onely sonne. Afterward, repeating the same words againe: A childe is borne vnto vs, a childe is borne vnto vs: here sayth hee, I might take occasion to commende that worthy verse in our Latenie, where this is made very manifest, that y^e prophet here speaketh. By thy Natiuitie and circumcision. What should I prosecute the condemnation of this man, as though other our Bb. and pulpit men haue not as commendable gifts as he.

And once againe to you brother Bridges, you haue set downe a flanting reason, in the 75. page of your book, against the continuance of the gouernment which the Puritans labor for, and I finde the same syllogisme concluded in no mood: therefore what if I was ashamed to put it downe? But seeing it is your will, to laye on the puritans with it as it is, put your corner cap a little nere a toe side, that we may see your partie coullerred beard, and with what a manly countenance, you giue your brethren this scouring. And I hope this will please you, my cleargie masters, as well as if I tolde you how our brother Bridges plaid my L. of Winchesters foole, in sir Maries pulpit in Cambridg, but no word of that: now to my reason.

Some kinde of ministerie ordained by the Lorde, was

temporarie (saith he) as for example, the Mosaicall priesthood, and the ministerie of Apostles, prophets, &c. But the ministerie of pastors, doctors, elders and deacons, was ordayne by the Lord: Therefore it was temporarie.

Alacke, alacke deane Iohn, what haue you done now? The puritanes will be O the bones of you too badd, for this kinde of arguing, and they wil reason after this sort.

1 Some man in the land (say they) weareth a wooden dagger and a coxcombe, as for example, his grace of Canterburies foole, doctor Pernes cosen and yours: you presbyter Iohn Catercap, are some man in the land: Therefore by this reason, you wear a wooden dagger and a coxcombe. 2 Some presbyter prieste or elder in the English ministerie, is called the vicker of hell. As for example one about Oxford, another neere Northampton, and the parson of Micklaim in Surrie: But the dean of Sarum Iohn Catercap, is some priest in the Englishe ministerie: Ergo he is the vicker of hell. 3 Some presbyter priest or elder, preaching at Pauls crosse 1587. tould a tale of a leadden shoinghorne, and spake of Catekissing: and preaching at the Court on another time, thrust his hand into his pocket, and drew out a piece of sarsnet, saying, behold a relique of Maries smocke: and thrusting his hand into the other pocket, drew out either a linnen or a wollen rag, saying, behold a relique of Iosephs breeches. But quoth he, there is no reason why Maries smocke shoulde be of sarsnet, seeing Iosephs breeches were not of silke. This prist

being lately demanded whether he should be bishop of Eli, answered that he had now no great hope to B. of ^{markes p. 65} Eli: and therefore quoth he, I may say well inough, ^{Hay any work in} Eli, Eli, Lammesabacthani. Eli, Eli, why hast thou forsaken me. Alluding very blasphemously vnto the words which our Sauiour Christe spake, in his greatest agonie vpon the crosse. The same priest calling before him one M. Benison a preacher, and would haue vrged him to take his othe, to answere to such articles as he would propounde against him, who answered saying, brother bishop, I wil not sweare, except I know to what? with that the priest fell sicke of the splene, and began to sweare by his fayth: quoth Benison, a Bishop should preache fayth, and not sweare by it. This priest being in his malancholick mood, sent him to the Clincke, where he lay till her Maiestie was made priuie of his tyrannie, and then released to the priests wo. As for example, the B. of Londoo did al those things and more to: For lying at his house at Haddam in Essex, vpon the Sabbath day (wanting his bowling mates) tooke his seruantes and went a heymaking, the godly ministers round about being exercised (though against his commandement) in fasting and prayer: But you Iohn Catercap, are some presbyter priest or Elder: Therefore you prophaned the word and ministerie in this sort. 4 Some presbyter priest or elder in the land, is accused (and euen now the matter is in triall before his grace and his brethren) to haue two wiues, and to marie his brother vnto a woman vpon her death bedd, shee being past recouerie. As for example, the B. of sir Dauiies in

Wales, is this priest as they saye: But you presbyter Iohn, are some priest: Therefore you haue committed all these vnnaturall parts. 5 Some priest preaching at the funeralls of one who died, not onely being condemned by the lawe of God and of the land, for attempting matters against her Maiesties person and the state, but also dyed an obstinate and professed papist, and without anye repentance for her enterprises against her Maiestie and the state: prayed that his soule, and the soules of all the rest there present, might be with the soule of the vnrepentant papist departed. As for example, the B. of Lincolne did this at Peterborough, August. 2. 1587. But you are som priest: Ergo you made such a prayer. 6 Some priest in y^e land lately made, or verie shortly meaneth to make, as they say, an olde acquaintance of his owne, Richard Patrick, clothier of Worcester, of the reading ministery. As for example, his grace of Canter. is this priest: But you brother Sarum are som priest as wel as he: Ergo you haue thrust a bankerout clothier in the ministerie. 7 Some priest hauing giuen a man (whose wife had plaid the harlot) leaue to marie another, desiring the man long after he had bene maried to another woman, to shewe him his letters of diuorcement, with promise to deliuer them againe: But hauing receiued them, they are retained of him most iniuriously vnto this day, and he troubleth the man for hauing two wiues: as for example, the B. of sir Asse is this priest: But you dean Catercap are som priest: Ergo you do men such open iniurie. 8 Some men that breake the lawe of God are traytors to her Maiestie, as for example,

the Iesuites. But all our bishops are some men that
breake the law of God, because they continue in vnlaw-
ful callings: Ergo by your reason they are traitors to her
maiestie, but I deny your argument, for there may be
manie breaches of the law of God, whereof they may be
guiltie, and yet no traytors. 9 Some men that will not
haue their Lordships, and their callings examined by
the worde, are limbs of Antichrist, as for example, the
Pope and his Cardinals: But our L. bishops are some
men which will not haue their lordships and their call-
ings tried by the word: Therefore they are limbs of
Antichrist. 10 Some men would play the turncoats,
with the B. of Gloucester, D. Renold, D. Perne (I wil
let D. Goodman Abbot of West. alone now) But all
the L. bishops, and you brother catercap are some men:
Ergo you would becom papists againe. 11 Some men
dare not dispute with their aduersaries, lest their vn-
godly callings shoulde be ouerthrown, and they com-
pelled to walke more orderly: But our Bb. are some
men: Ergo they dare not dispute lest their vngodly
callings and places shoulde be ouerthrown. 12 Som
men are theeues and foul murtherers before God, as for
example, all nonresidents: Euerie L. bishop is a non-
resident: Ergo he is a thiefe and a foule murtherer
before God. 13 Some men are become Apostataes frō
their ministerie, sinners against their owne consciences,
persecuters of their brethren, sacriligious Church rob-
bers, withstanders of the known trueth, for their owne
filthie lukers sake, and are afraid lest the gospel and
the holy discipline thereof should be receiued in euerie

place : But our Bb. are some men : Therfore (by your reson M. doctor) they are become Apostaes from their ministerie, sinners against their owne consciences, persecutors of their brethren, sacriligious Church robbers, and withstanders of the knownen truth, &c. 14 Som priest is a pope, as for example, that priest which is bishop of Rome is a Pope : But his grace of Cant. is some priest : Therefore M. Bridges, by your maner of reasoning, he is a Pope. You may see what harme you haue done by dealing so loosely. I knowe not what I shall say to these puritans reasons ? They must needs be good, if yours be sound. Admit their syllogisms offended in form as yours doth : yet the common people, and especially dame Lawson, and the gentlewoman, whose man demanded of her, whē she sat at the B. of Londons fire : why mistris wil you sit by Caiphas his fire ? will finde an vnhappy trueth in many of these conclusions, when as yours is most false. And many of their propositions are tried truths, hauing many eye and eare witnesses liuing.

Men when commonly they dedicate bookeſ vnto any, enter into commendations of those vnto whom they write. But I care not an I owe you my cleargie masters a commendations, and pay you when you better deserue it. In stead thereof, I will giue you ſome good counſel and aduice, which if you followe, I assure you it will be the better for you.

First I would aduise you as before I haue ſaid, to ſet at libertie all the preachers that you haue restrained frō preaching : otherwise it ſhalbe the worse for you,

my reason is this. The people are altogether discontented for want of teachers. Some of them alreadie runne into corners, and more are like, because you keepe the meanes of knowledge from them. Running into corners will breed Anabaptistrie, Anabaptistrie will alienate the heartes of the subiects from their lawfull gouernour. And you are the cause hereof. And wil not her Maiestie then think you, require the hearts of her subiectes at your handes, whē she shal vnderstand that they are alienated (as God forbid they should) from her by your means ? yes I warrant you. And if they should put vp a supplication vnto her highnesse, that their preachers might be restored vnto them, I doubt not but they should be heard. I can tell you she tendreth the estate of her people, and will not discourage their hearts, in casting of their suits, to maynetaine your pride and couetousnesse : you were then better to set the preachers at libertie, then to suffer your cruelty and euill dealing to be made known vnto her. For so they shall be sure I doubt not to preuaile in their suit, and you to go by the worse. And try if her Maiestie be not shortly mooued in this suit. To it my masters roundly, you that meane to deale herein, and on my life you set the prelats in such a quandare, as they shal not know wher to stand. Now M. Prelates I will giue you some more counsell, follow it. Repent cleargie men, and especially bishoppes, preach fayth Bb. and sweare no more by it, giue ouer your Lordly callings : reform your families and your children : They are the patterne of loosenesse, withstand not the knownen truth no longer :

you haue seduced her Maiestie and her people. Praye her Maiestie to forgiue you, and the Lord first to put away your sinnes. Your gouerment is Antichristian, deceiue the Lord no longer thereby: You wil grow from euil to worse vnlesse betimes you return. You are now worse then you were 29. yeeres ago: write no more against the cause of reformation: Your vngodlinnesse is made more manifest by your writings: And because you cannot answer what hath bene written against you, yeeld vnto the trueth. If you should write, deal syllogistically: For you shame your selues, when you vse any continued speach, because your stile is so rude and barbarous. Raile no more in the pulpitt against good men, you do more hurt to your selues, and your owne desperat cause, in one of your rayling sermons, then you could in speaking for reformation. For euerie man that hath any light of religion in him will examine your groundes, which being found ridiculous (as they are) will be decided, and your cause made odious. Abuse not the high cōmission as you do, against the best subiects. The commission it selfe was ordained for very good purposes, but it is most horriblie abused by you, and turned cleane contrarie to the ende wherefore it was ordayne. Helpe the poore people to the meanes of their saluation, that perish in their ignorance: make restitution vnto your tenants, and such as from whome you haue wrongfully extorted any thing: Vsurpe no longer, the authoritie of making of ministers and excommunication: Let poore men be no more molested in your vngodly courts: Studie more then you doe, and preache

oftener: Fauor nonresidents and papists no longer: labor to clese y^e ministery of the swarms of ignorant guides, wherewith it hath bin defiled: Make conscience of breaking the Sabbath, by bowling and tabling: Be ringleaders of prophanenes no longer vnto the people: Take no more bribes: Leaue your Symonie: Fauor learning more then you doe, and especially godly learning: Stretch your credit if you haue any to the furtherance of the gospell: You haue ioyned the prophanation of the magistracie, to the corruption of the ministerie: Leaue this sinne. All in a word, become good christians, and so you shall become good subiects, and leaue your tyrannie. And I would aduise you, let me here no more of your euill dealing.

Giuen at my Castle between two Wales, neither foure dayes from penilesse benche, nor yet at the West ende of Shrofftide: but the foureteenth yeare at the least, of the age of Charing crosse, within a yeare of Midsommer, betweene twelue and twelue of the clocke. *Anno pontificatus vestri Quinto*, and I hope *vltimo* of all Englishe Popes.

By your learned and worthie brother,

MARTIN MARPRELATE.

NOTES.

Page 3, line 16. *D. Cosins hath a very good grace in iesting*] The allusion is to the "Abstract of certain Acts of Parliament of certain Injunctions," &c., published in 1584, and which Dr. Cosins replied to by authority of Archbishop Whitgift, in the same year. The Counterpoyson was printed in 1584, which Dr. Copcot answered in a Latin sermon, preached at Paul's Cross, in 1585. The sermon does not appear to have been printed, for the author of "A Defense of the Reasons of the Counterpoyson," 1586, tells us, "the author of the Counterpoyson never could get the answeres in writing, as nowe I haue got them. Since that I myself have fallen uppon the whole sermon in writing, so that it seemeth it goeth from hand to hande amongst those who delight in it."

P. 3, l. 26. *Cartwrights bookes*] The controversy between Whitgift and Cartwright began in 1572 with the publication of the "Admonition to the Parliament." According to Neal [Hist. Puritans, i. 231. ed. 1822] it was drawn up by Field, a minister, assisted by Wilcox, and revised by others. The authors presented it to the House, for which they were committed to Newgate Oct. 8, 1572. The Admonition was, however, suffered to be printed, and in the course of two years passed through three or four editions. [Strype's Parker, 347.] The imprisonment of Field and Wilcox occasioned the publication of a "Second Admonition," written by Cartwright, and two other tracts, entitled "An Exhortation to the Bishops to deal brotherly with their brethren," and another "Exhortation to the Bishops to answer the Admonition." The bishops, thinking it necessary to reply, appointed Whitgift to the work, and, before it came out, it underwent the revision and correction of Archbishop Parker, Dr. Pern, Bishop of Ely, and Dr. Cooper, Bishop of Lincoln. It was entitled "An Answeare to a certain Libel, entitled *An Admonition to the Parliament, 1572.*" Cartwright to this replied in 1573, in "A Replye to an Answeare made of Dr. VVhitgifte agaistne the Admonition to the Parliament." Whitgift then published "The Defence of the Aunswere to the Admonition against the Replie of T.C. 1574." The following year came out, "The Second Replie,"

and, in 1577, "The Rest of the Second Replie of Thomas Cartwright agaynst Master Doctor Vuhitgifts Second Ansvuer touching the Church Discipline." To this "Second Replie" no answer was returned, and hence Martin, writing towards the end of 1588, says, "You first prouoked him to write, and you first haue receiued the foyle;" and, in allusion to the same subject at p. 22, "For this dozen yeares we neuer saw any thing of his [Whitgift's] in printe for the defence of this cause, and poore M. Cartwright doth content himselfe with the victorie, which the other will not (though in deed he hath by his silence) seeme to grant."

P. 4, l. 13. *quoth John Elmar in his Harborow of faithful subiects.*] Written in reply to John Knox's "first Blast of the Trumpet against the Monstrous Regiment of Women," it is entitled "An Harborowe for Faithful and Trewe Subiects against the late blowne Blast, concerning the Government of Wemen, anno MDlix. Strashborowe the 26 of April."

P. 8, l. 13. *Which Harmonie, was translated and printed by that puritan Cambridg printer, Thomas Thomas.*] A new edition of the "Harmony of the Confessions" has recently issued from the press, edited by the Rev. Peter Hall. Its value is much enhanced by the addition of the Articles of the Church of England, 1562, and of Ireland, 1615, the Judgment of the Synod of Dort, and the Westminster Confession, with an Index to the Doctrines in the Harmony. The editor, in a Note appended to the Introduction, has thrown some discredit on the statement that Thomas Thomas was the translator of the Harmony, but in the two direct references which Martin has made to it, I find he is accurate; and a fair inference may be drawn that in other respects his testimony to a matter of fact may be received. Thomas was a Fellow, and Master of Arts, of King's College, Cambridge, and the author of the Dictionary which bears the name of Thomas Thomasius, first published in 1588. He was licensed printer to the University 3 May, 1582, but nothing of his is known before 1584. This was occasioned by the Stationers' Company having, on some plea or other, seized his press. Another license was granted to him Feb. 11, 1584. Strype [Annals 3. 442] has given the following account: "A new press had been set up at Cambridge, and in 1586 the Harmony, translated out of the Latin, was printing there, which for some reasons was not allowed to be printed in London. Whitgift sent his Letter to the Vice-chancellor and

Heads to cause the said book to be stayed from printing ;" it was, however, published the same year, and it might be, as Strype says, "after some review or correction of it," for it has "alowed by publique authoritie" in the title-page, and that the "bishops called them in" may be collected from the following entry in the Stationers' Register A, quoted by Herbert, p. 1417, under the year 1589-90, "Whereas all the seiz'd books were sold to Mr. Byshop, be it remembered that 40 of them being Harmonies of the Churches rated at ijs le peece, were had from him by warrant of my Ld. of Cant. and remain at Lambeth, with Mr. Doctor Cossens."

P. 8, l. 20. *Diotrephe's his Dialogue*] See another allusion to the same work at p. 16 : "as my friend Tertullus says in the poor Dialogue that the Bishops burned hath lately set down." The title is, "The State of the Church of England laide open in a Conference betweene Diotrephe a Byshoppe, Tertullus a Papiste, Demetrius a Usurer, Pandochus an Innekeeper, and Paul a preacher of the Word of God," printed by Waldegrave, without date, in 1588. *See Note to p. 30, l. 28.*

P. 13, l. 18. *Gammer Gurton's Needle*] Martin here is correct when he tells the doctor this is none of his doing. The author was John Still, Bishop of Bath and Wells, and though acted before, "in Christes Colledge Cambridge," is not known to have been printed until 1575. It is reprinted in Collier's Old Plays.

P. 25, l. 14. *Tarleton*] Allusion to this celebrated actor and buffoon is frequent in the old dramatists. In 1583 he was chosen one of the Queen's twelve players. He died Sept. 3, 1588. In "A Whip for an Ape, or Martin displaied," 1589, he is thus noticed,—

"Now Tarleton's dead the Consort lacks a vice,
For knave and fool thou must bear pricke and price :"

and again, in some Rhymes against Martin,—

"These tinkers terms and barbers jests first Tarleton on the stage,
Then Martin in his booke of lies, hath put in every page."

P. 29, l. 15. *the Jesuit at Newgate*] probably Edmund Campion, who was executed in 1581, although Whitgift was not "Lord of Canterbury" until 1583.

P. 30, l. 9. *John Wolfe*] Was chosen beadle of the Stationers' Company in 1587. According to Herbert [1170] he was in special favour with the court of assistants, and chosen from his

diligence in hunting out and giving intelligence of books disorderly printed. Herbert has given a catalogue of the numerous books printed by and licensed to him.

P. 30, l. 28. *Waldegrave hath left house and home*] An entry in the Register of the Stationers' Company explains the cause of proceeding against him. "May 13, 1588. Whereas Mr. Caldock, warden, Thomas Woodcock, Oliver Wilkes, and John Wolf, on the 16 April last, upon search of Rob. Walgraues house, did seise of his and bring to Stationershall according to the late decrees of the Starre-chamber, and by vertue thereof, a presse with twoo paire of cases with certain Pica Romane, and Pica Italian letters, with diuers books entituled 'The state of the Church of Englande laid open,' &c. For that Walgraue without auctority and contrary to the said Decrees had printed the said book. Yt is now in full Court, ordered and agreed by force of the said decrees and according to the same, That the said books shall be burnte and the said presse, letters and printing stiffe defaced and made unserviceable." [Herbert, 1145, who gives the Star-Chamber Decrees.] Waldegrave, after this, by the assistance of friends, collected money, and commenced printing at Edinburgh in 1590, being printer to James VI. In that year he brought out the Confession of the Church of Scotland, and on the reverse of the title is the king's patent. [Given by Herbert, 1507.] Until James's accession to the crown of England, in 1603, he remained in Scotland, and then removed to London. The last book which Herbert quotes as being printed by him in Edinburgh is dated in 1600, but in 1602 I find his name to "Cartwright's Answer to the Preface of the Rhemish Testament," printed there in that year.

P. 32, l. 10. *one Thomas Orwin*] "Mar. 4, 1587-8. At a court holden this day yt is ordeyned and decreed that T. Orwyn shall from henceforth leave off from further dealinge with printinge whatsoever till such time as the Master, Wardens, and four of the Court of Assistants shall present his name to the High Commissioners," &c.; which it appeare they did, for on the 7th March the Archbishop of Canterbury, the Bishop of London, Dr. Cosin, and Dr. Walker addressed a letter to the Court of Stationers, on which he was elected a printer, and presented 14th May to the Archbishop and others, and admitted the 20th May, 1588, to be a printer according to the said decree. [Stationers' Register, quoted in Herbert.]

P. 32, l. 25. *For Reignolds the papist at Rheimes in his booke against M. Whitakers*] The first Roman Catholic translation of the New Testament into English, was printed by John Fogny, at Rheims, in 1582, to which Whitaker replied in the same year, and was answered by W. Rainoldes in "A Refutation of sundry Reprehensions, Cavils and false Sleightes, by which M. Whitaker laboureth to deface the late English translation, and Catholike annotations of the New Testament, and the Booke of the Discovery of heretical Corruptions. Paris, 1583," in 12mo. To this Whitaker then rejoined in "An Answer to W. Rainolds' Refutation of Sundry Reprehensions," &c., 1585, in 8vo.

P. 35, l. 26. *If such another booke as the Ecclesiast. Discipline*] Strype [Annals, iii. 285] has given us the following account of this work. "The Brief and Plain Declaration was written in Latin in 1574, and reprinted in English 1584. It seemed to be printed beyond sea. [ed. 1584.] Travers, I think, was the author. The Epistle commendatory is T. Cartwright's," and the reason why it was written in Latin, he says, was that it might be read by the Queen, "who was delighted with things written in Latin." Bancroft, who lived at the time, has given us a more particular account in his "Survey of the Pretended Holy Discipline," and in his "Dangerous Positions," both printed in 1593. About the year 1583, where before the platforme of Geneva (for it was left at large in Cartwright's books) had been followed, now there was a particular draught made for England, with a new form of common prayer therein prescribed. It was published the following year, but there were found some imperfections in it, which were referred to Travers to be corrected by him; and being performed, it came out again in 1586, but it was then severed from the book of common prayer. About Sturbridge fair time, in 1589, another synod, or general meeting, was held in St. John's College, Cambridge, where some other corrections and additions were made, after which those present voluntarily agreed to subscribe it. [See Bancroft's Survey, 66, and Dangerous Positions, 68, 89.] Neal, under the year 1584, states, that "whilst printing at Cambridge, it was seized at the press; the Archbishop advised that all the copies should be burnt as factious and seditious, but one was found in Mr. Cartwright's study after his death, and reprinted in 1644." [Neal, i. 358.]

P. 36, l. 22. *the Confutation of the Rhemish Testament may be published*] Clark, in his Life of Cartwright, tells us, that on the

publication of the New Testament at Rheims, Queen Elizabeth sent to Beza, requesting him to answer it. Beza replied, that she had one in her own kingdom far abler than he was to perform such a work, mentioning Cartwright. In the preface to the Confutation, first printed in 1618, we have the following account: "The first remarkable motive it seemeth came from Sir F. Walsingham, who herein as in other affaires, was accounted the mouth and hand of the late Queen and State, by whom M. Cartwright was not onely incited to begin this busines, but assured also of such aid as should be necessarie for the finishing thereof, to which purpose he sent him an hundred pounds towards the charges, which buying of books and procuring of writers was like to bring upon him. This was about the year 1583, as appeareth by the date of M. Cartwright's letters in answer of the aforesaid motive, which testifie also of the receipt of that hundred pounds." Being also earnestly solicited by several eminent divines of Cambridge, as well as the ministers of London and Suffolk, Cartwright begun the work, and had made considerable progress, when "thorough the envious opposition of some potent adversaries, he met with so great discouragement and hinderances, that he was moved oftentimes to lay pen aside, as appears by the letter of 1586 to a noble Earle and Privie Councillor of great note in answer of a letter to encourage him in the work and to understand the forwardness thereof, and by another of 1590, wherein he certifieth the said Earle that about four years before he had received commandment from the archbishop that then was [Whitgift] to deal no further in it, and yet upon special solicitation and encouragements both by him and some other honorable personages he had at last taken pen in hand againe;" but, receiving new discouragements from his great adversaries, together with his continual employment in the ministry, he was prevented from finishing it. The copy remained for 30 years in MS., and had become somewhat eaten by mice, so that, as published in 1618, the missing parts, and all after Revelations xv., are completed from Fulke's work on the same subject. Pierce, in his Vindication, hints that Queen Elizabeth furnished the money that Walsingham sent to him; but if she had done so, the Archbishop would hardly have interfered in opposition to her will.

P. 43, l. 22. *There was the last sommer a little catechisme, made by M. Davison*] Herbert, in quoting the title, [p. 1588,] refers to Maunsell's Catalogue, p. 29; but a copy was in Heber's collection,

[Bib. Heber. ii. p. 25,] the title of which is, “A short Christian Institution made first for the use of a private family, and now communicated by the Author to other Flocks and Families, by J. D.,” printed by R. Waldegrave, without date, in 1588.

P. 47, l. 24. *that no Byble should be bounde without the Apocrypha*] Fuller [Ch. Hist. bk. ix.] states, that amongst other things discussed at the assemblies of the Puritans was the question, “Whether the books called Apocryphal were warrantable to be read publicly in the church as the canonical Scripture?” but it must be evident to those who are acquainted with their history, that they rejected the whole as uncanonical. In 1588 Martin denounces it as an attempt to mingle heaven and earth together. In 1592 we find the following language in a Petition to her Majesty: “Sundrie of the Prelates do preach and take their texts out of the Apocrypha, wherein they go beyond their commission, unlesse the Apocrypha be a part of Scripture, as one of the Bishops doth entitle it.” [Petition, &c., 66.] In 1604 we find, from the Apology of the Lincolnshire Ministers, that one of their objections to the Book of Common Prayer was because “It does too much honour to the Apocryphal writings, commanding many of them to be read for first lessons under the name of Holy Scripture.”

P. 54, l. 29. *O well bowlde, when Iohn of London throwes his bowle*] An allusion to the favourite amusement of Bishop Aylmer. For further particulars the reader is referred to Strype’s Life of Aylmer.

P. 55, l. 22. *olde Doctor Turner*] Probably Dr. William Turner, author of the English Herbal, a New Book of Spiritual Physik, and other works.

THE END.

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Prospectus.

THE following Tracts relating to the controversy between the Puritans and the Church of England, during the reign of Elizabeth, on Discipline, &c. are suggested for publication, on the same plan as the first, which is already published. Those who are desirous of subscribing for the whole, or for any one of them separately, should give early and specific directions to this effect. A limited number only will be printed beyond the subscription.

1. Oh read ouer D. Iohn Bridges, for it is a worthy worke, or an Epistle to the terrible Priests of the Confocation House : with Introduction and Notes. 8vo, [pp. 82,] cloth, lettered. Price, to subscribers, 2s. ; to non-subscribers, 3s. *Already published.*
2. Oh read ouer D. Iohn Bridges, or an Epitome of the fyrist Booke of that right worshipfull volume written against the Puritanes. Printed on the other hand of some of the priests. *Preparing for publication, and will be from 72 to 84 pages.* Subscription, 2s.
3. A Briefe discours off the troubles begonne at Franckford in Germany, Anno Domini 1554. Abowte the booke off common prayer and Ceremonies, and continued by the Englishe men theyre, to thende off Q. Marys Raigne. 1575. *Reprinted in 1642, and subsequently in the Phœnix, 1707.*
4. A Brief discourse against the outward Apparell and Ministering Garments of the Popish Church, 1566 ; and other tracts on the *Habits*, printed about the same time.
5. An Admonition to the Parliament. A Second Admonition to the Parliament. *Without place or date.* [1572.]
6. Certain Articles, collected and taken, (as it is thought) by the Bishops out of a little Boke, entituled an Admonition to the Parliament, with an Answere to the same, containing a Confirmation of the sayde Booke in shorte Notes.
Imprinted we know where and whan,
Judge you the place and you can. [1572.]
7. Counter-Poyson : or, the Certaine Forme of Ecclesiastical Government. London, *without date.* [1584.]
8. A Defence of the Reasons of the Counterpoyson. 1586.
9. A lamentable Complaint of the Commonalty by way of Supplication to the High Court of Parliament for a learned Ministery. *Without place.* 1585.
10. A briefe discovery of the untruths and Slanders contained in a Sermon by D. Bancroft, Feb. 8, 1588, and set forth in print by John Penry. 1588.
11. The State of the Church of Englande laide open, in a conference betweene Diotrephe a Byshoppe, Tertullus a Papiste, Demetrius a Usurer, Pandochus an Innkeeper, and Paul a Preacher of the Word of God. R. Waldegrave. *Without date.*
12. A Countercuffe given to Martin Junior, by the venturous, hardie, and renouned Pasquill of England, Caualiero. 1589.

13. The First parte of Pasquils Apologie. Wherein he renders a reason to his friendes for his long silence, and gallops the fielde with the Treatise of Reformation. 1590.

14. A Myrror for Martinists and all other Schismatiques, which in these dangerous daies doe breake the Godlie Unity and disturbe the Christian Peace of the Church, by T. T. J. Wolfe. 1590.

15. A Whip for an Ape ; or Martin displaied ; Marre Mar-Martin, or Marre Martins medling in a manner disliked. 1589. With a collection of other pieces in verse relating to the same subject.

16. Ha'ye any work for a Cooper ? penned and compiled by Martin Marprelate. 1590.

17. The Protestation of Martin Marprelat. 1589.

18. The unlawfull Practises of Prelates against Godly Ministers, the Maintaineres of the Discipline of God. *No date.* [1590.]

19. Pappe with a hatchet, alias a figge for my God sonne, or Cracke me this nut, or a Countrie Cuffe, that is a sound boxe of the eare for the idiot Martin to hold his peace, written by one who dares call a dog a dog. [1590.]

20. Pasquill's returne to England from the other side of the Seas, and his meeting with Marforious at London upon the Royal Exchange. If my breath be so hote that I burn my mouth, suppose I was printed in Pepper Allie, A.D. 1589.

21. Martin's Months Minde, that is a Certaine Report, and True Description of the Death and Funeral, of Olde Martin Marre-Prelate, the great Make-bate of England, and Father of the Factious. 1589.

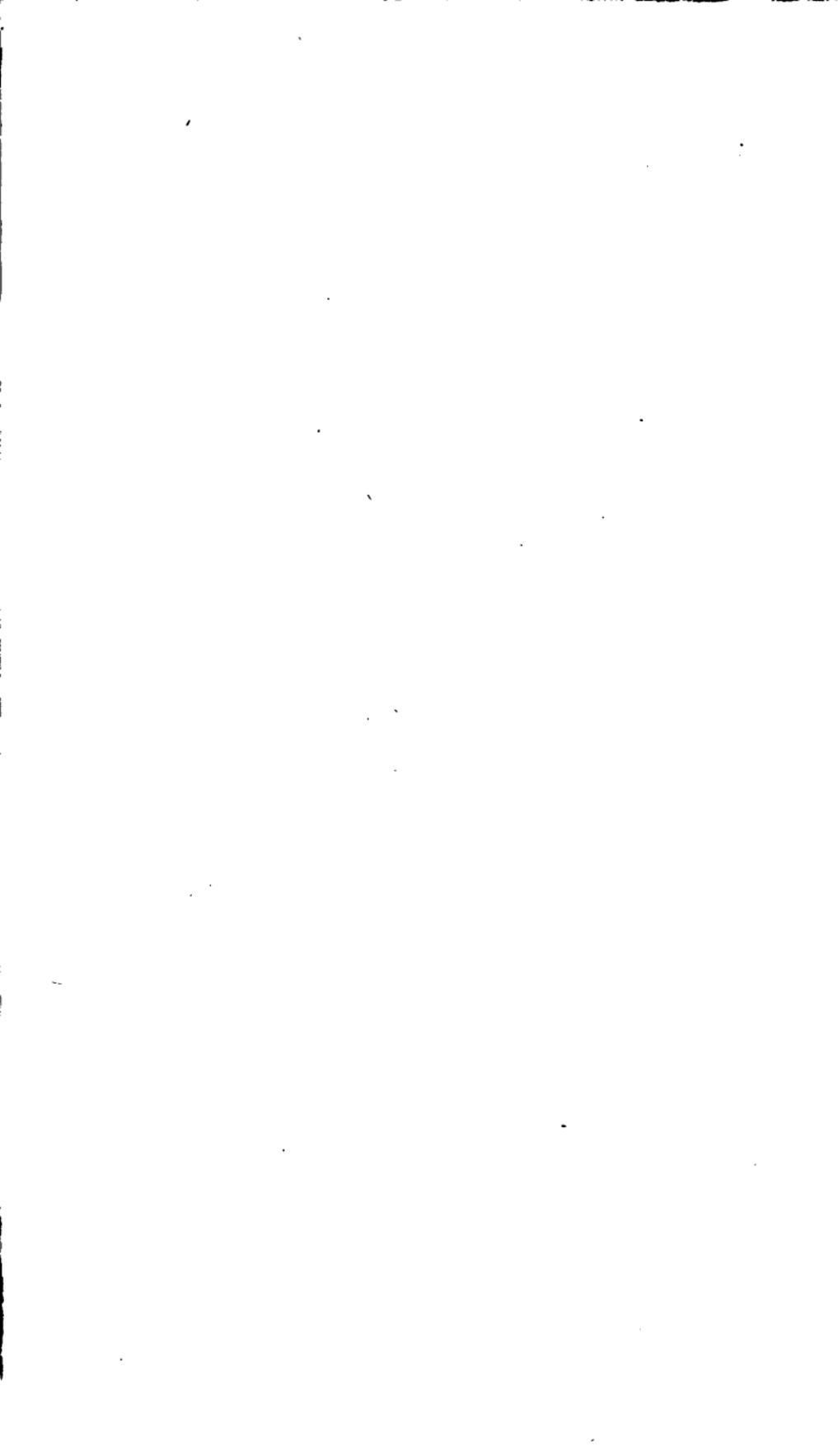
22. Plaine Percevall, the Peace-Maker of England, sweetly indevoring with his blunt Persuasions to botch up a Reconciliation between Mar-ton and Mar-tother.

23. A Selection from the very scarce collection printed at Edinburgh in 1593, by R. Waldegrave, entitled "A Part of a Register, contayning sundrie Memorable Matters, written by divers godly and learned in our time, which stande for, and desire the Reformation of our Church, in Discipline and Ceremonies, accordinge to the pure Worde of God, and the Lawe of our Lande."

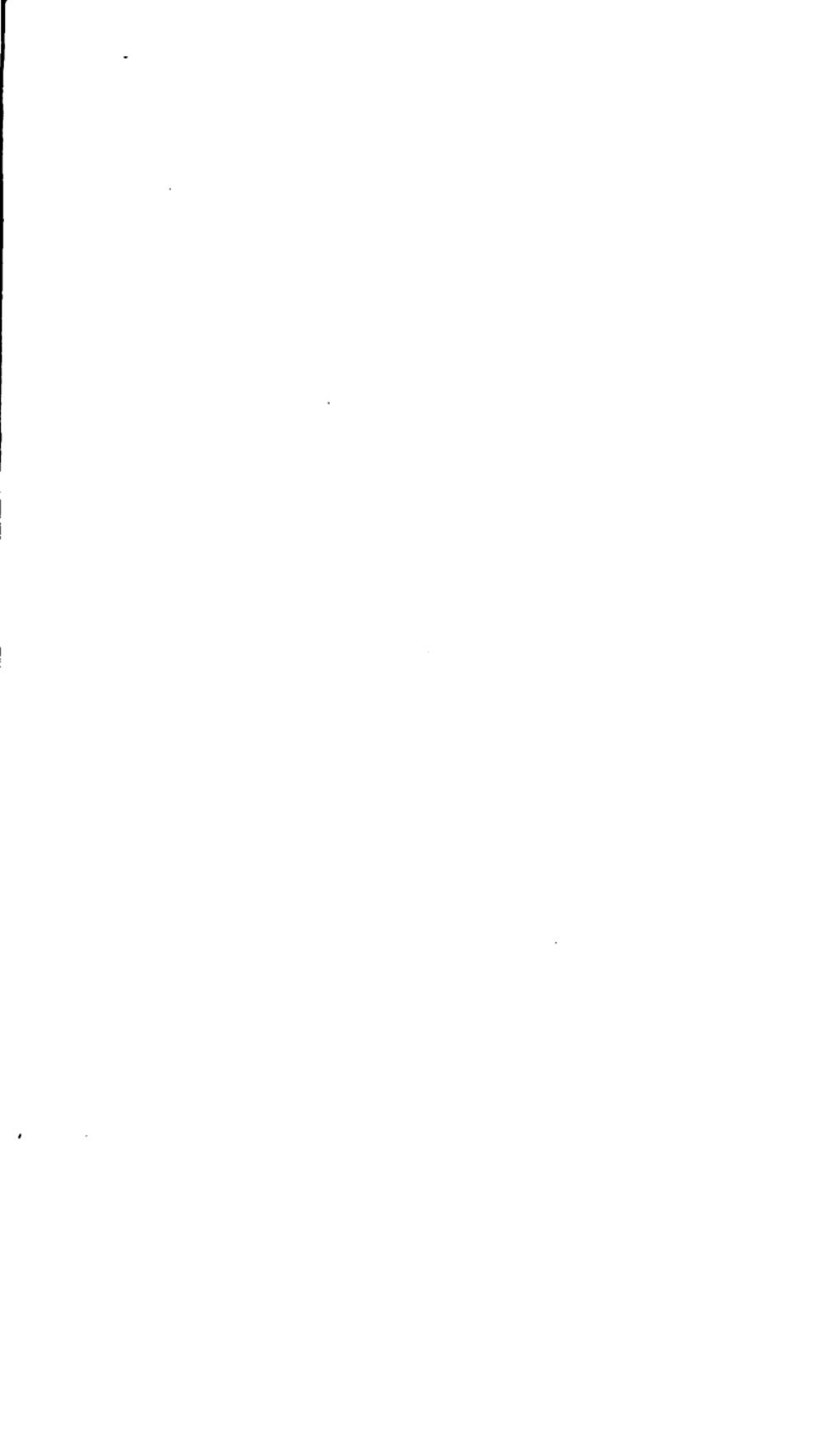
24. A Collection of certaine Sclaundorous Articles, given out by the Bishoppes against such faithful Christians as they now vniustly deteyne in their prisons, together with the answeare of the prisoners thereto : Also the some [sum] of certaine conferences had in the Fleet. 1590.

25. The Examination of Henry Barrow, John Greenwood, and John Penry, before the High Commissioners and Lords of the Council, with their Answer to the many Questions, why they would not take an oath, and why they refused to hear or have communion in the Church of England, also Mr. Penry's Declaration of his Faith and Allegiance to her Majesty, &c. faithfully penned by the Prisoners themselves.

26. D. Bancroft's rashness in rayling against the Church of Scotland, and some reasons rendered why the Answer thereunto hath not hitherto come forth, by J.D. a brother of the said Church of Scotland. Edinburgh, by R. Waldegrave. 1590.









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